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SOME ENQUIRIES INTO THE EFFECTS OF Fermented Liquors.

BY A WATER DRINKER.

Basil Montagu

Second Edition.

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HORATIO. Is it a custom?

HAMLET. Ay, marry, is't:
But to my mind, though I am native here
And in the manner born, it is a custom
More honor'd in the breach than the observance.
This heavy headed revel, east and west
Makes us traduced and tax'd of other nations;
They class us drunkards, and with swinish phrase
Soil our addition: and, indeed, it takes
From our atchievements, though performed at height,
The pith and marrow of our attribute.

PREFACE

TO THE

SECOND EDITION.

If you mean to live long, said a physician to his patient, you must abstain from these fermented liquors. A week had scarcely elapsed ere they again met. "Well," asked the physician, "have you attended to my advice." "I have, indeed, Doctor: and, if I persevere, I certainly shall live longer than ever man existed on earth: I have abstained for seven days, and they have been longer than any seven years of my life."

The want of intellectual resources: and the torpor, both of body and mind, which

is occasioned by the sudden loss of an accustomed stimulant are the evils immediately attendant upon abstinence from fermented liquor.

If you have not sufficient vigour to endure this uneasiness for a few weeks, do not make the attempt: drink on: barter your heritage for a mess of pottage. But be consistent: do not murmur at your uneasiness when the stimulant ceases to operate. The laws of nature are never offended with impunity. Depression of spirits is the misery of your lucid intervals.

If you have not sufficient resources to fill the awkward interval from dinner till evening: if you must sacrifice a few hours of every day: if all the treasures of nature and of art: if all the pleasures of health, of the affections, of taste, and of intellect cannot content you; do not make the at-

tempt: drink on. But be consistent: do not complain of the shortness of life, of the pangs of disease or of premature old age. "Pallor et genæ pendulæ: tremulæ manus." Do not be surprized at the horrid forms which attend your deity: Silenus and Satyrs are in his train.

Soon as the potion works, the human countenance,
The express resemblance of the gods, is changed
Into some brutish form of wolf or bear,
Or ounce or tyger, hog or bearded goat.
And they, so perfect is their misery,
Not once perceive their foul disfigurement,
But boast themselves more comely than before.

PREFACE.

MAN may be considered either as an individual or as a member of society.

The considerations respecting man as an individual relate to health of body and to perfection of mind.

Perfection of mind, or that universal rectitude of all the faculties of the soul by which they stand apt and disposed to their respective offices and operations,* principally depends upon the regulation of the passions and the conduct of the understanding.

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* See South's incomparable Sermon upon Human Perfection, on the text "So God created man in his own image."

In the English Universities there are not any lectures upon the passions. From the poets, from historians, and from collision of opinion, we *indirectly* acquire some information of their nature and operation. The love of our country is taught, perhaps, if only one mode is to be adopted, best taught, by Anchises in the midst of Troy's flames, and friendship by Nisus eagerly sacrificing his own life to save his beloved Euryalus. Without inquiring whether lectures upon these subjects would be beneficial or injurious; whether a due estimate ought or ought not to be made of the different motives by which our actions are influenced, it may be well to remember that we embark on our voyage without any direct instruction as to the shoals and rocks upon which we may strike: and upon which, believing that they were led by light from heaven, so many have been wrecked. "You," says Lord Shaftsbury,* "who are skilled in other fabricks

* The following observations are of the same nature.

Seneca, in his fourth chapter of a happy Life, says:— To tell you my opinion now of *the Liberal Sciences;*

" and compositions, both of art and na-
" ture, have you considered of the fabrick
" of the mind, the constitution of the

I have no great esteem for any thing that terminates in profit or money, and yet I shall allow them to be so far beneficial, as they only *prepare* the understanding, without *detaining* it. They are but the rudiments of wisdom; and only then to be learned, when the mind is capable of nothing better; and the knowledge of them is better worth the keeping than the acquiring. They do not so much as pretend to the making of us virtuous, but only to give us an aptitude of disposition to be so. The *Grammarian*'s business lies in a *syntax* of speech; or if he proceed to *history*, or the measuring of a *verse*, he is at the end of his line; but, what signifies a congruity of periods, the computing of syllables, or the modifying of numbers, to the taming of our passions, or the repressing of our lusts? The *philosopher* proves the body of the sun to be large, but for the true dimensions of it we must ask the *mathematician*; *geometry* and *musick*, if they do not teach us to master our hopes and fears, all the rest is to little purpose. What does it concern us which was the elder of the two, *Homer* or *Hesiod*; or which was the taller, *Helen* or *Hecuba*? We take a great deal of pains to trace *Ulysses* in his wanderings: but were it not time as well spent to look to ourselves, that we may not wander at all? Are not we ourselves toss'd with tempestuous passions; and both *assaulted* by terrible *monsters* on the one hand, and *tempted* by *syrens* on the other? Teach me my duty to my country, to my father, to

"soul, the connexion and frame of all "its passions and affections, to know ac- "cordingly the order and symmetry of

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my wife, to mankind. What it is to me, whether *Penelope* was *honest* or no? Teach me to know how to be so myself, and to live according to that knowledge. What am I the better for putting so many parts together in *musick*, and raising an harmony out of so many different tones? Teach me to tune my affections, and to hold constant to myself. *Geometry* teaches me the art of *measuring acres*; teach me to *measure my appetites*, and to know when I have enough: teach me to divide with my brother, and to rejoyce in the prosperity of my neighbour. You teach me how I may hold my own, and keep my estate; but I would rather learn how I may lose it all, and yet be contented. *'Tis hard*, you'll say, *for a man to be forc'd from the fortune of his family*. This estate, 'tis true, was my *father's*; but whose was it in the time of my *great-grandfather?* I do not only say, What *man*'s was it? but, What *nation's?* The *astrologer* tells me of *Saturn*, and *Mars in opposition*; but I say, let them be as they will, their courses and their positions are ordered them by an unchangeable decree of fate. Either they produce, and point out the effects of all things, or else they signifie them: if the former, What are we the better for the knowledge of that, which must of necessity come to pass? If the latter, What does it avail us, to foresee what we cannot avoid? So that, whether we know, or not know, the event will still be the same.

Burton

" each part; and how it either improves or
" suffers; what its force is, when naturally
" preserved in its sound state, and what

Burton says, we spend our days in unprofitable questions and disputations, intricate subtleties, about moonshine in the water, leaving in the mean time those chiefest treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found; and do not only neglect them ourselves, but hinder, condemn, forbid, and scoff at others that are willing to inquire after them.

Bishop Hall, in his Act of Divine Meditation.—We all meditate: one, how to do ill to others: another, how to do some earthly good to himself: another, to hurt himself under a colour of good: as how to accomplish his lewd desires, the fulfilling whereof proveth the bane of the soul: how he may sin unseen and go to hell with the least noise of the world. Or, perhaps, some better minds bend their thoughts upon the search of natural things: the motions of every heaven, and of every star: the reason and course of the ebbing and flowing of the sea: the manifold kinds of simples that grow out of the earth and creatures that creep upon it, with all their strange qualities and operations: or, perhaps, the several forms of government and rules of state take up their busy heads: so that, while they would be acquainted with the whole world, they are strangers at home: and, while they seek to know all other things, they remain unknown of themselves. We fools, when will we be wise: and turning our eyes from vanity, with that sweet singer of Israel, make God's statutes our song and meditation in the house of our pilgrimage?

But

" becomes of it when corrupted and abused?
" till this (my friend) be well examined
" and understood, how shall we judge either

PARADISE LOST, b. viii.

But whether thus these things, or whether not:
Whether the sun, predominant in heaven,
Rise on the earth, or earth rise on the sun:
He from the east his flaming road begin,
Or she from west her silent course advance
With inoffensive pace, that spinning sleeps
On her soft axle, while she paces even
And bears thee soft with the smooth air along,
Solicit not thy thoughts with matters hid:
Leave them to God above, him serve and fear:
Of other creatures, as him pleases best,
Where-ever placed, let him dispose: joy then
In what he gives to thee, this Paradise
And thy fair Eve:—Heaven is for thee too high
To know what passes there: be lowly wise:
Think only what concerns thee and thy being.

FOSTER'S ESSAYS, p. 6, 4th Ed.

Men carry their minds as they carry their watches, content to be ignorant of the mechanism of their movements, and satisfied with attending to the little exterior circle of things, to which the passions, like indexes, are pointing. It is surprising to see how little self-knowledge a person not watchfully observant of himself may have gained in the whole course of an active, or even an inquisitive life. He

" of the force of virtue or power of vice, or
" in what manner either of these may work
" to our happiness or undoing? here there-
" fore is that inquiry we should first make.
" —But who is there can afford to make it
" as he ought? If happily we are born of
" a good nature; if a liberal education has
" formed in us a generous temper and dis-
" position, well regulated appetites and
" worthy inclinations, 'tis well for us; and

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may have lived almost an age, and traversed a continent, minutely examining its curiosities, and interpreting the half obliterated characters on its monuments, unconscious the while of a process operating on his own mind to impress or to erase characteristics of much more importance to him than all the figured brass or marble that Europe contains. After having explored many a cavern or dark ruinous avenue, he may have left undetected a darker recess in his character. He may have conversed with many people in different languages, on numberless subjects; but having neglected those conversations with himself by which his whole moral being should have been kept continually disclosed to his view, he is better qualified perhaps to describe the intrigues of a foreign court, or the progress of a foreign trade; to represent the manners of the Italians or the Turks; to narrate the proceedings of the Jesuits, or the adventures of the gypsies; than to write the history of his own mind.—*On a Man's writing Memoirs of himself.*

" so indeed we esteem it. But who is there
" endeavours to give these to himself or to
" advance his portion of happiness in this
" kind? Who thinks of improving, or so
" much as of preserving his share, in a world
" where it must of necessity run so great
" a hazard and where we know an honest
" nature is so easily corrupted? All other
" things relating to us are preserv'd with
" care and have some art or œconomy
" belonging to 'em: this, which is nearest
" related to us and on which our hap-
" piness depends, is alone committed to
" chance; and temper is the only thing un-
" govern'd, whilst it governs all the rest.—
" Thus we inquire concerning what is good
" and suitable to our appetites, but what
" appetites are good and suitable to us, is no
" part of our examination.(*a*) We inquire

(*a*) The logical part of men's minds is often good: but the mathematical part nothing worth: that is, they can judge well of the mode of attaining any end;* but cannot estimate the value of the end itself.—BACON.

* Give e'en a dunce the employment he desires,
And he soon finds the talents it requires.

COWPER.

"what is according to interest, policy, "fashion, vogue; but it seems wholly "strange and out of the way, to inquire "what is according to nature. The ba- "lance of Europe, of trade, of power, is "strictly sought after; while few have "heard of the balance of their passions, "or thought of holding these scales "even." *

In the English universities there are not any lectures upon the conduct of the understanding. Fixedness of mind may be attempted and, in some sort, attained by the study of mathematics.† Is fixed-

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* Characteristics.—The Moralists, vol. ii. p. 191.

† If the wit be dull, they sharpen it: if too wandering, they fix it: if too inherent in the sense, they abstract it: so that, as tennis is a game of no use in itself, but of great use in respect it maketh a quick eye, and a body ready to put itself into all postures; so in the mathematics, that use which is collateral and intervenient is no less worthy than that which is principal and intended.—Bacon. There are also various important observations upon the use of mathematics in Locke's Conduct of the Understanding.

ness of mind the only* or chief† quality

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* Lord Bacon, highly as he prized mathematics, was well aware that their utility was chiefly confined to one property of the mind: he says, There is no stond or impediment of the wit but may be wrought out by fit studies: like as diseases of the body may have appropriate exercises. Bowling is good for the stone and reines: shooting for the lungs and breast: gentle walking for the stomach: riding for the head: and the like. So if a man's wit be wandering, let him study the mathematics: for in demonstrations, if his wit be called away never so little, he must begin again. If his wit be not apt to distinguish or find differences, let him study the schoolmen: for they are Cymini Secteres.—If he be not apt to beat over matters and call up one thing to prove and illustrate another, let him study the lawyers' cases: so every defect of the mind may have a special receit.—*Bacon's Essay on Studies.* In another part of his works, he explains the necessity of *occasional wandering of mind.* The mind is brought to any thing better and with more sweetness and happiness, if that whereunto you pretend be not first in the intention, but "tanquam aliud agendo," because of the natural hatred of the mind against necessity and constraint.—And again, late learners cannot so well take the ply except it is in some minds that have not suffered themselves to fix, but have kept themselves open and prepared to receive continual amendment, which is exceeding rare.—*Bacon's Essay on Custom and Education.* Quintilian says the same: "When a favourable gale springs up we ought to hoist the sail."

† The importance of fixedness of mind is indispu-

of which mental perfection, or a capacity at any time to acquire any sort of know-

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table. Mr. Locke, in his conduct of the understanding, says, That there is a constant succession and flux of ideas in our minds, I have observed in the former part of this essay; and every one may take notice of it in himself. This I suppose may deserve some part of our care in the conduct of our understandings: and I think it may be of great advantage, if we can by use get that power over our minds, as to be able to direct that train of ideas, that so, since there will new ones perpetually come into our thoughts by a constant succession, we may be able by choice so to direct them, that none may come in view but such as are pertinent to our present inquiry, and in such order as may be most useful to the discovery we are upon; or at least, if some foreign and unsought ideas will offer themselves, that yet we might be able to reject them, and keep them from taking off our minds from its present pursuit, and hinder them from running away with our thoughts quite from the subject in hand. This is not, I suspect, so easy to be done as perhaps may be imagined; and yet, for aught I know, this may be, if not the chief, yet one of the great differences that carry some men in their reasoning so far beyond others, where they seem to be naturally of equal parts. A proper and effectual remedy for this wandering of thoughts I should be glad to find. He that shall propose such an one, would do great service to the studious and contemplative part of mankind, and perhaps help unthinking men to become thinking.

Newton used to say, that if there were any difference between him and other men, it consisted in his habit or

ledge, consists? Why is this favored spot alone to be cultivated? Why, supposing it all in all, are not the causes of mental fixedness and mental aberration explored and the art of invention explained? A blind man led by a guide does not tread with more firmness than a seeing man in the open day. It has been said that the sovereign good of our nature consists in the knowledge of truth, and in the wooing her our greatest delight. The imposition of names was the recreation of Adam in Paradise.* Why then from our entrance into life is worldly advancement the chief motive for intellectual exertion? Why is there not a more intimate union between contemplation and action, if our reason is rightly guided, if we are directed to the place where the star appears and can point to the very house where the babe lieth? "That," says Lord Bacon, "would indeed dignify and exalt

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fixing his eye steadily upon the object which he had in view, and waiting patiently for every idea as it presented itself, without haste or wandering.—Burke always read a book as if he never were to see it again.

* His recreation was to view the different creatures as they appeared, but not idly, as they viewed him.—Bishop Hall.

"learning, if contemplation and action "were more nearly and straightly than "hitherto they have been, conjoined and "united together: which combination "certainly would be like unto that con- "junction of the two highest planets, "when Saturn, which hath dominion over "rest and contemplation, conspires with "Jupiter, the lord of civil society and "action. It remains therefore to be in- "quired, how the spaces and times of "leisure of men * engaged in active life "should be filled up and spent; whether "in pleasure or study, sensuality or con- "templation; as was well answered by "Demosthenes to Æschines, a man given "to pleasure, who, when he told him by "way of reproach, *that his orations did* "*smell of the lamp. Indeed,* said Demos- "thenes, *there is a great difference between*

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* No man can be so straightened and oppressed with business and an active course of life but may have many vacant times of leisure whilst he expects the returns and tides of business, except he be either of a very dull temper and of no dispatch; or ambitious (little to his credit and reputation) to meddle and engage himself in employment of all natures and matters above his reach.—Bacon.

"*the things that you and I do by lamp*
"*light.*" Without inquiring whether the art of conducting the understanding in the discovery of truth ought or ought not to form a part of public education, it may be well to remember the words of Mr. Locke, who says, "Although it is of "the highest concernment that great care "should be taken of the understanding, to "conduct it right in the search of know-"ledge and in the judgments it makes: yet "the last resort a man has recourse to in "the conduct of himself is his understand-"ing. A few rules of logic are thought "sufficient in this case for those who pre-"tend to the highest improvement: and it "is easy to perceive that men are guilty "of a great many faults in the exercise and "improvement of this faculty of the mind, "which hinder them in their progress and "keep them in ignorance and error all "their lives."

In the English universities there are not any lectures upon life or upon health. Great honors are attached to a knowledge of Latin and Greek and of the laws by

which the planets are retained in their orbits. The laws of life or of health do not form any part of public instruction.* Some care is observed in the formation of habits by which worldly ex-

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* Plutarch, in his Morals, says, You have naturally a philosophical genius, and are troubled to see a philosopher have no kindness for the study of medicine. You are uneasy that he should think it concerns him more to study geometry, logic, and music, than to be desirous to understand whether the fabrick of his body as well as his houses be well or ill designed. Now among all the liberal arts, medicine does not only contain so neat and large a field of pleasure as to give place to none, but plentifully pays the charges of those who delight in the study of her with health and safety: so that it ought not to be called the transgression of the bounds of a philosopher to dispute about those things which relate to health.

The following Extract is from Dr. Garnet's Lectures.

Physiological ignorance is, undoubtedly, the most abundant source of our sufferings; every person accustomed to the sick must have heard them deplore their ignorance of the necessary consequences of those practices, by which their health has been destroyed: and when men shall be deeply convinced, that the eternal laws of nature have connected pain and decrepitude with one mode of life, and health and vigour with another, they will avoid the former and adhere to the latter. It is strange, however, to observe that the generality of mankind do not seem to

cellence may possibly be attained: but the formation of habits upon which our happiness and utility must be founded are left to chance, to the customs of our parents or the practices of our first college associates: and thus our most interesting young men are induced, from ignorance of the effects of stimulants, from the love of imitation and the fear of singularity, to take any baneful exciting drug which the fashion of the place may recommend. All nature strives for life and for health. The smallest moss cannot be removed without disturbing myriads of living beings: but we daily see man cut off in the bloom of youth and intellectual vigour racked by bodily disease. Without inquiring

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bestow a single thought on the preservation of their health, till it is too late to reap any benefit from their conviction.—If knowledge of this kind were generally diffused, people would cease to imagine that the human constitution was so badly contrived, that a state of general health could be overset by every trifle; for instance, by a little cold; or that the recovery of it lay concealed in a few drops, or a pill. Did they better understand the nature of chronic diseases, and the causes which produce them, they could not be so unreasonable as to think, that they might live as they chose with impunity; or did they know any thing of medicine,

if lectures upon the laws of life and of health would be beneficial or injurious, it may, possibly, be deserving consideration whether, in preparing for a long journey, some care ought not to be taken of the carriage: it may be well to remember the admonition of Lord Bacon: "Although the "world, to a Christian travelling to the "land of promise, be, as it were, a wilder-"ness; yet that our shoes and vestments "be less worn away, while we sojourn in "this wilderness, is to be esteemed a gift "coming from divine goodness."

Animal life seems to depend upon a capability of being excited; and upon a due regulation of this excitability, upon preserving it in a sound state, so as to be neither too torpid nor too active, our bodily and mental health * may, probably, depend.

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they would soon be convinced, that though fits of pain have been relieved, and sickness cured, for a time, the re-establishment of health depends on very different powers and principles.

* See extract from Wordsworth in page xix.

Pleased with excitement, the body with being stimulated, and the mind with being moved, we seldom inquire, until the season has passed away, whether the gratifications in which we indulge do not entail miseries instead of producing, as the Almighty intended, and as nature would produce, an ever-springing source of endless blessings. We were placed in Paradise.

An explanation of the laws of excitability, ought, perhaps, to be the foundation of any investigation into the effects of stimulants: but of the knowledge requisite for such explanation the editor of these selections is destitute. There are, however, certain obvious truths which it does not require any sagacity to discover, and which he would not venture to state, but from the anxious hope that they may assist in preserving some young mind in the ways of pleasantness and in the paths of peace.

I. There is a pleasure attendant upon a state of excitement.

II. From the pleasure attendant upon a state of excitement, we are continually liable to err.*

III. The excitability varies according to some inverse law of the exciting power.

IV. Human perfection, bodily and mental, is intimately allied to a capability of being excited without the application of violent stimulants.†

Of all stimulants none seem to be more

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* The reasons they allege do more conduce
To the hot passion of distempered blood,
Than to make up a free determination
'Twixt right and wrong: for pleasure and revenge
Have ears more deaf than adders, to the voice
Of any true decision.

Troilus and Cressida, Scene 4.

See extract from Bacon in the next page.

† William Wordsworth, in his Preface to the Lyrical Ballads, has said:—The human mind is capable of being excited without the application of gross and violent stimulants; and he must have a very faint perception of its beauty and dignity who does not know this, and who does not further know, that one being is elevated above another in proportion as he possesses this capability.

deserving consideration than fermented liquors. The gratification which they produce is immediate and exquisite; their pernicious effects are slow and remote: but if pleasure, often a deceitful guide to happiness, will deign to listen to the voice of reason: if ingenuous youth will, for a moment, suffer the enchantment by which he has so long been spell-bound to be broken, he may at least be induced to examine this gift of Circe and pause lest there be death in the cup.

It is scarcely possible, in any conflict between passion and reason, to hope for success, unless the mass of motive is decomposed, unless the bundle is separated and broken stick by stick.—"The light of the "understanding is not a dry and pure light, "but drenched in the will and affections: "for what men wish to be true they are "most inclined to believe." *

Convince a young man that fermented liquors are destructive of health; that they

* Lord Bacon.

Rigaud pinx.t *Hopwood sculp.t*

DO FERMENTED LIQUORS CONTRIBUTE TO STRENGTH?

produce gout, consumption, melancholy, apoplexy and dead palsy: convince him that the wrinkled visage, the bloated and sallow countenance, the inflamed eye, the pulpy cheek, the quivering lip, the slabbering mouth, the faltering tongue, the trembling hand, the tottering gait, are so many external signs of indulgence in stimulants; he may acknowledge the truth, but he will tell you that he should be as *weak* as water and as faint as death without an occasional glass of wine.

Explain to him that wine itself is the cause of this faintness: that water drinkers are never depressed by such debility: explain to him that nature strengthens the constitution, not by alcohol, but by rest, by sleep and by food; that, however useful fermented liquors may be medicinally, they do not increase the powers of life, but only excite action without supplying expenditure: explain to him that this faintness is the collapse consequent upon unnatural action of the system: remind him that Samson never tasted fermented liquor and Hector refused stimulants even in the heat of battle.

SAMSON.

O madness to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook.

HECTOR.

O, Hector! say what great occasion calls
My son from fight, when Greece surrounds our walls,
Com'st thou to supplicate th' almighty power,
With lifted hands, from Ilion's lofty tower?
Stay, till I bring the cup with Bacchus crowned,
In Jove's high name, to sprinkle on the ground,
And pay due vows to all the gods around.
Then with a plenteous draught refresh thy soul,
And draw new spirits from the generous bowl:
Spent as thou art with long laborious fight,
The brave defender of thy country's right.
Far hence be Bacchus' gifts, (the chief rejoined)
Inflaming wine, pernicious to mankind,
Unnerves the limbs, and dulls the noble mind.
Let chiefs abstain, and spare the sacred juice
To sprinkle to the gods, its better use.*

POPE, Il. b. 6. 320.

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* Τέκνον, τίπτε λιπὼν πόλεμον θρασυν εἰλήλυθας; ἢ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν, Μαρνάμενοι περὶ ἄστυ; σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν Ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν;

He will tell you that he does not envy either Samson or Hector: that health and strength are not enjoyment: the instrument in tune is not harmony; he will assure you, with a bumper in his hand, that health and strength are mere animal gratifications: but his enjoyments are far more exquisite: wine is the parent of eloquence: the *source of intellectual excellence:*

Fœcundi calices quem non fecere disertum.

Eradicate this error: exhibit the low spirits, the weak judgment, the irresolution, the cowardice and the imbecility by which, until screwed up, the drinker is degraded; he will instantly, and it may be with some scorn, exclaim, What! not drink the cheerful glass, the *promoter of conviviality?*

Ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
Ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
Πρῶτον· ἔπειτα δέ κ' αὐτὸς ὀνήσεαι, αἴ κε πιήσθα·
Ἀνδρὶ δὲ κεκμηῶτι μενοῦ μέγα οἶνος ἀέξει,
Ὡς τύνη κέκμηκας, ἀμύνων σοῖσιν ἑτῆσι·
Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ,
Μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
Μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι,
Χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
Ἄζομαι·

Satisfy him that wine gives a man nothing; that it neither gives him knowledge nor wit: and that, if it only animate him to communicate what a dread of the company has repressed, he ought, instead of being debased by intellectual cowardice, to cultivate his mind so as to possess that confidence without wine, which wine may for a moment, and only for a moment, produce. He will turn and beg you to be cheerful in your own way: take water if you please, I will have my wine: your coldness may be sufficient for you: I will not sacrifice the *glow of friendship;* I will not chill the warmth of kind feeling for any such untried theories —such whimsical speculations.

Let him see that this is all delusion: that he knows but little of our nature, if he mistake the pleasure which we feel with a companion or fellow traveller, who can eat well and drink deep and be cheerful and wildly generous, for the charities and beneficence and tenderness of friendship. There is indeed an inclination to kindness deeply impressed upon all the creation. Some plants grow better in each other's neigh-

bourhood than when they stand single. The sympathies of inferior animals extend so far as to herd together, to play and feed, to defend and fight for one another, to cry in absence and to rejoice in one another's presence:* these instincts may be the stock upon which friendship grows: it is reared by raising and supporting not by lowering our natural affections: it is cherished, not by grossness, but by delicacy and virtue: its fruits are not frantic mirth, but consolation and counsel, peace in the affections and support of the judgment: How unlike is this good gift of God to man to the idol worshipped by sensuality! If he deign to listen to this conversation, he will tell you that he does not indulge himself in dreaming of such perfect and abstracted friendships: such immaterial metaphysical nothings, which, delightful as they may be in contemplation, in action are wholly useless: which perish if attempted

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* See Bishop Taylor's beautiful Essay on Friendship, &c.

to be touched: which vanish the first word that is uttered. He will assure you that sincerity is the soul of his friendship, and that *sincerity ever* flows with generous wine: "*In vino veritas,* is an ancient and excellent proverb, confirmed by daily observation; wine is without disguise: it is transparent: the opener of hearts: the harbinger of truth."

Remind him that, when reliance was placed by Mr. Boswell upon this memorable quotation, Dr. Johnson answered, "Why, Sir, that may be an argument for "drinking if you suppose men in general "to be liars. But, Sir, I would not keep "company with a fellow who lies as long "as he is sober and whom you must make "drunk before you can get a word of truth "out of him." Remind him that sincerity only at particular hours is sad evidence of habitual gloom: the beams of a taper, far as they may be thrown, do not dispel but exhibit the darkness and illusions of the night. He will easily escape from such reasoning: he will hold up his glass: he will drink

your health: he will tell you that he is no reformer: he is content with the customs of his ancestors, with the practice of his contemporaries: and, for his part, he is not one of the antipodes, but "*will do at Rome as* "*the people of Rome do.*"

Do not leave him here: fasten upon this trite proverb: this notable adage. Let him see that, although there is a deference due to custom, although a well regulated mind is ever ready to sacrifice its own inclinations in compliance with innocent practices, there is a clearly defined limit to this obedience, beyond which it is moral cowardice to pass. Pusillanimity may surrender its small portion of wisdom to a jest, and make every company the master of its conscience. The coward may pass his whole life in opposition to his opinions; but moral courage will not yield, in compliance with any solicitation, to the allurements of folly or vice. He dares to be wise: to be singular in virtue and discretion is to him no fault: he thinks it no rudeness to preserve the reason of a man

and the innocence of a Christian: he thinks it no disgrace to be healthy amidst common infection: he hears, but he heeds not, the senseless clamour around him: he goes right onward in his course regardless of the bayings which reach but do not annoy him. "The great difficulty," said Mr. Boswell to Dr. Johnson, "of resisting wine is from "benevolence: for instance, a good worthy "man asks you to taste his wine, which he "has had twenty years in his cellar."—Johnson. "Sir, all this notion about bene-"volence arises from a man's imagining "himself of more importance to others than "he really is. I allow it is something to "please one's company, and people are "always pleased with those who partake "pleasure with them. But, after a man has "brought himself to relinquish the great "personal pleasure which arises from drink-"ing wine, any other consideration is a "trifle. To please others by drinking wine "is something only if there be nothing "against it. Let us consider what a sad "thing it would be if we were obliged to "drink, or to do any thing else, that may

"happen to be agreeable to the company "we are in. By the same rule, you must "join a gang of cut purses." * Compliance

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* I mentioned a nobleman, who I believed was really uneasy if his company would not drink hard. Johnson. "That is from having had people about him whom he has "been accustomed to command." Boswell. "Supposing "I should be tête-à-tête with him at table." Johnson. "Sir, there is no more reason for your drinking with *him*, "than his being sober with *you*." Boswell. "Why that "is true; for it would do him less hurt to be sober, than "it would do me to get drunk." Johnson. "Yes, Sir; "and from what I have heard of him, one would not wish "to sacrifice himself to such a man. If he must always "have somebody to drink with him, he should buy a slave, "and then he would be sure to have it. They who submit "to drink as another pleases, make themselves his slaves." Boswell. "But, Sir, you will surely make allowance for "the duty of hospitality. A gentleman who loves drinking "comes to visit me." Johnson. "Sir, a man knows whom "he visits; he comes to the table of a sober man." Boswell. "But, Sir, you and I should not have been so well "received in the Highlands and Hebrides, if I had not "drank with our worthy friends. Had I drank water "only as you did, they would not have been so cordial." Johnson. "Sir William Temple mentions, that in his "travels through the Netherlands he had two or three "gentlemen with him, and when a bumper was necessary "he put it on *them*. Were I to travel again through the "Islands, I would have Sir Joshua with me to take the "bumpers."—Boswell's Life of Johnson, vol. iii. p. 117.

with existing customs, has not, however, been supposed to be one of the many excellent qualities for which Englishmen are distinguished. "*To do at Rome as the people of Rome do,*" has been said to be a proverb which is translated literally by an Englishman for the benefit of foreigners, although it is very difficult to make him understand it in any country but his own. There is something so refractory in our love of liberty, that there might, perhaps, be considerable difficulty in inducing a London wine-drinker, who has the whole range from humble port to imperial tokay, to sacrifice his indulgencies for the opium and tobacco of the Mahometans, or for the oil of the Esquimaux, or the luxurious kava of the South Sea Islanders, or even for the whiskey of his more northern countrymen, or the purl or gin of the less refined inhabitants of this great city. "*To do at Rome as the people of Rome do,*" is an excellent maxim when it produces submission to privation or acquiescence in innocent customs; but it appears in a very suspicious form when urged as a reason for self-gratification.

It is not probable that you will be able much longer to command his attention. He will conclude by lamenting, that he cannot suddenly leave off a practice to which he has been accustomed from his infancy: or console himself with saying, there cannot be any harm in taking a few glasses: or, like the Italian, who was such a lover of sleep that he was angry with the lizard which awoke him at the moment a viper was crawling into his throat, he may remind you that there is a time and place for all things; a time to preach and a time to be merry: and that his litany has always been, "From too much wisdom, "good Lord, deliver us." Thus he will slip from step to step, so that it is scarcely possible to catch his hand until it is paralytic and helpless.

To assist in exciting reflection upon this important subject, these selections have been made. They are published partly with the conviction that, some of the bricks and the straw and the stubble being thus gathered together, they may be of use to future inquirers: but chiefly with the hope

that this volume may accidentally be opened, and not as a dead letter, by some young man, who lives only to preserve the purity of his mind unsullied, and to attain that perfection which the highest wisdom has, in all ages, sanctioned with its approbation, and which the Almighty has placed within his reach.

FERMENTED LIQUORS.

Query I.

Does the drinking fermented liquors promote health?

FROM DR. FRANKLIN.

I NOW began to think of laying by some money. The printing-house of Watts, near Lincoln's-Inn-Fields, being a still more considerable one than that in which I worked, it was probable I might find it more advantageous to be employed there. I offered myself, and was accepted; and in this house I continued during the remainder of my stay in London.

On my entrance I worked at first as a pressman, conceiving that I had need of bodily exercise, to which I had been accustomed in America, where the printers work alternately as compositors and at the press. I drank nothing but water. The other workmen, to the number

of about fifty, were great drinkers of beer. I carried occasionally a large form of letters in each hand, up and down stairs, while the rest employed both hands to carry one. They were surprised to see by this and many other examples, that the American Aquatic, as they used to call me, was stronger than those who drank porter. The beer boy had sufficient employment during the whole day in serving that house alone. My fellow pressmen drank every day a pint of beer before breakfast, a pint with bread and cheese for breakfast, one between breakfast and dinner, one at dinner, one again about six o'clock in the afternoon, and another after he had finished his day's work. This custom appeared to me to be abominable: but he had need, he said, of all this beer, in order to acquire strength to work.

I endeavoured to convince him that the bodily strength furnished by the beer could only be in proportion to the solid part of the barley dissolved in the water of which the beer was composed: that there was a larger portion of flour in a penny loaf, and that consequently if he ate this loaf, and drank a pint of water with it, he would derive more strength from it than from a pint of beer. This reasoning, however, did not prevent him from drinking his accustomed quantity of beer, and paying every Saturday night a

score of more than four or five shillings a week for this cursed beverage: an expence from which I was wholly exempt. Thus do these poor devils continue all their lives in a state of voluntary wretchedness and poverty.

After this I lived in the utmost harmony with my fellow labourers, and soon acquired considerable influence among them. I proposed some alterations in the laws of the *Chapel*,* which I carried without opposition. My example prevailed with several of them to renounce their abominable practice of bread and cheese and beer, and they procured, like me, from a neighbouring house, a good basin of warm gruel, in which was a small slice of butter, with toasted bread and nutmeg. This was a much better breakfast, which did not cost more than a pint of beer, namely, three-halfpence, and at the same time preserved the head clearer. Those who continued to gorge themselves with beer, often lost their credit with the publican, from neglecting to pay their score. They had then recourse to me, to become security for them; their light, as they used to call it, being out. I attended at the pay table every Saturday even-

* Printing-houses in general are thus denominated by workmen.

ing, to take up the little sum which I had made myself answerable for, and which sometimes amounted to nearly thirty shillings a week. This circumstance, added to my reputation of being a tolerable good *gabber*, or, in other words, skilful in the art of burlesque, kept up my importance in the Chapel. I had besides recommended myself to the esteem of my master by my assiduous application to business, never observing *Saint Monday*. My extraordinary quickness in composing always procured me such work as was most urgent, and which is commonly best paid; and thus my time passed away in a very pleasant manner.

By A. CARLYSLE, Esq.

ON THE PERNICIOUS EFFECTS OF FERMENTED AND SPIRITOUS LIQUORS AS A PART OF HUMAN DIET.

The excessive wealth, both real and fictitious, of modern England, has materially affected the habits and manners of its people of all classes, and is perhaps progressively, but silently advancing to sap the character, both moral and physical, of the whole nation. That such apparently insufficient causes should lead to such

great and disastrous effects, may seem to the generality of readers an extravagant conjecture; but if the results of past experience are to direct our views, it may be well worth the attention of a wise statesman to examine the evidence up to the present period. The motives for employing fermented and spiritous liquors in diet are twofold, moral and physical. The moral incentives are, the flattering deliriums which they create and the ideal goodness of the thing because of its costliness; men being apt to conclude hastily that things are good in proportion to their dearness; and it is remarkable that the general effect of intoxication upon the mind is a delusion in favour of self. In those frequent spectacles of drunkenness among the lower orders of men, where every restraint is completely withdrawn, we see the most ludicrous boastings, the falseness and absurdity of which are not distinguishable either by the drunkard himself or his besotted companions: and it is to be lamented that such gross errors in the intellectual faculties have lately extended to men who swayed the destinies of human beings now condemned to misery and to ages yet unborn. But my present purpose is the consideration of the physical effects of intoxicating liquors upon the human body. A vulgar error prevails, which is, that strong liquors are essential to bodily strength. This false opinion is partly grounded on the idea

of a nutritious property in those liquors, and partly perhaps on a logical error in using the word strong, as being necessarily connected with strengthening the animal body. The first notion is entirely wrong, since it is proved by continual evidence that strong liquors are inimical to animal life throughout the creation, and that no living animal or plant can be supported by such fluids, but that on the contrary they all become sickly and perish under their influence. Nourishing substances require to be of a similitude with the substances to be nourished; and the constituent materials of man and the whole of the living creation contain no such compositions as those fermented and spiritous liquors. Such liquors cannot therefore be reckoned useful in the way of nourishing or maintaining the principal materials of the human body. But it may be argued that strong liquors help the stomach to digest and stimulate the actions of the blood-vessels and the nervous system. I presume that no man would give a lamb, a calf, a chicken or a duck such liquors with a hope of rendering it sooner fat, and of sweeter flesh, even if such liquors were so cheap as to make it an economical process. Yet many parents do this by their infant children. Those who have fairly tried the powers of digestion in their own stomachs, with and without strong liquors, will decide this question; not but that medicinally

such drinks are occasionally useful: however, the fate of those individuals is truly deplorable who cannot exist without an exhausting stimulus.

I am firmly persuaded, from extensive experience both in my own person and on thousands of others during a professional life of thirty years, that the most abandoned slave to drinking may safely and wholly abstain, and that with certain benefit to his bodily health.

The effects of strong liquors upon the blood, and the system of blood-vessels, are sufficiently conspicuous. The heart beats more frequently after even a small quantity of those strong drinks, a feverish heat and thirst ensues, and the excrementitious discharges of the body are impeded. The whole series of blood-vessels are exerted more frequently than is natural, and every weak or disordered part of the frame becomes inflamed for a time. The repetition of such a state is sufficient to lay the foundation of those fatal changes of structure in the lungs which end in incurable consumptions; in the liver they proceed to jaundice and dropsies, and in the brain to insanity. Such are some of the striking results which daily occur to an observing medical practitioner, and which form but a

small portion of the calamities he is doomed to witness, and generally unable to relieve.

From Dr. CHEYNE.

It has very often raised in me the most melancholy reflections, to see even the virtuous, and the sensible, bound in such chains and fetters, as nothing less than omnipotent grace, or the unrelenting grave could release them.

Without all peradventure, water was the primitive, original beverage, as it is the only simple fluid fitted for diluting, moistening, and cooling: the ends of drink appointed by nature. And happy had it been for the race of mankind if other mixed and artificial liquors had never been invented. It has been an agreeable appearance to me to observe with what freshness and vigour those who, though eating freely of flesh meat, yet drank nothing but this element, have lived in health and indolence and cheerfulness to a great age.

Water alone is sufficient and effectual for all the purposes of human wants in drink. Wine is now become as common as water; and the better sort scarce ever dilute their food with any other liquor: and we see, by daily experience

that (as natural causes will always produce their proper effects) their blood becomes inflamed into gout, stone, and rheumatism, raging fevers, pleurisies, small pox, or measles; their passions are enraged into quarrels, murder, and blasphemy; their juices are dried up, and their solids scorched and shrivelled. Those whose appetite and digestion is good and entire, never want strong liquors to supply spirits: such spirits are too volatile and fugitive for any solid or useful purposes in life. Two ounces of flesh meat, well digested, beget a greater stock of more durable and useful spirits than ten times as much strong liquors, which nothing but luxury and concupiscence makes necessary.

Happy those whom their parents, their natural aversion to strong liquors, or whom kind Providence among the better sort has brought to the age of maturity and discretion, without dealing in or desiring any great quantity of strong liquors: their passions have been calmer, their sensations more exquisite, their appetites less unruly, and their health more uninterrupted, than any other natural cause could have produced. And thrice happy they who continue this course to their last moments.

A great mistake committed in this affair

is, that most people think the only remedy for gluttony is drunkenness, or that the cure of a surfeit of meat is a surfeit of wine; than which nothing can be more false, or contrary to nature, for, *'tis lighting*, as the saying is, *the candle at both ends;* for, first of all, wine and all other strong liquors are as hard to digest, and require as much labour of the concoctive powers, as strong food itself.

'Tis true, strong liquors, by their heat and stimulation on the organs of concoction, by increasing the velocity of the motion of the fluids, and thereby quickening the other animal functions, will carry off the load that lies upon the stomach with more present cheerfulness: yet, besides the future damages of such a quantity of wine to the stomach and to the fluids, by its heat and inflammation, the food is hurried into the habit, concocted, and lays a foundation for a fever, a fit of the cholic, or some chronical disease.

QUERIES.

If it be true that fermented liquors promote health, ought they not to be taken medicinally at stated hours?

Can the question, whether drinking fermented liquors promotes health, be decided without a knowledge of the process of digestion?

ANECDOTE.

In a most severe frost, which happened about fourteen years since, the hackney coachmen of London suffered exceedingly by the practice of drinking ardent spirits: many died in consequence of dram-drinking: while those who resorted to the use of tea, which a few did, not only weathered the cold, but acquired health and activity from their regimen.

FROM MILTON.

SAMSON AGONISTES.

CHORUS.

Desire of wine and all delicious drinks,
Which many a famous warrior overturns,
Thou couldst repress: nor did the dancing ruby
Sparkling, out-poured, the flavour or the smell
Or taste, that cheers the heart of gods and men,
Allure thee from the cool crystalline stream.

SAMSON.

Wherever fountain or fresh current flowed
Against the eastern ray, translucent, pure,
With touch ethereal of heaven's fiery rod,
I drank, from the clear milky juice allaying

Thirst, and refreshed: nor envied them the grape
Whose head that turbulent liquor fills with fumes.

CHORUS.

O madness to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Where drink was only from the liquid brook.

By B. RUSH, M. D.

ENQUIRIES INTO THE EFFECTS OF SPIRITOUS LIQUORS UPON THE HUMAN BODY, AND THEIR INFLUENCE UPON THE HAPPINESS OF SOCIETY.

By spirits I mean all those liquors which are obtained by distillation from the fermented juices of substances of any kind. These liquors were formerly used only in medicine; they now constitute a principal part of the drinks of many countries.

Since the introduction of spiritous liquors into such general use, physicians have remarked that a number of new diseases have appeared

among us, and have described many new symptoms as common to old diseases. Spirits, in their first operation, are stimulating upon the system. They quicken the circulation of the blood, and produce some heat in the body. Soon afterwards they become what is called sedative; that is, they diminish the action of the vital powers, and thereby produce languor and weakness.

The effects of spiritous liquors upon the human body in producing diseases are sometimes gradual. A strong constitution, especially if it be assisted with constant and hard labour, will counteract the destructive effects of spirits for many years, but in general they produce the following diseases:—

1. A sickness in the stomach and vomiting in the morning. This disorder is generally accompanied with a want of appetite for breakfast. It is known by tremors in the hands, insomuch that persons who labour under it are hardly able to lift a tea-cup to their heads till they have taken a dose of some cordial liquor. In this disorder, a peculiar paleness, with small red streaks, appear in the cheeks. The flesh of the face at the same time has a peculiar fulness and flabbiness, which are very different from sound and healthy fat.

2. An universal dropsy. This disorder begins first in the lower limbs, and gradually extends itself throughout the whole body. I have been told that the merchants in Charlestown, in South Carolina, never trust the planters when spirits have produced the first symptom of this second disorder upon them. It is very natural to suppose, that industry and virtue have become extinct in that man whose legs and feet are swelled from the use of spiritous liquors.

3. Obstruction of the liver. This disorder produces other diseases, such as an inflammation, which sometimes proves suddenly fatal, the jaundice, and a dropsy of the belly.

4. Madness. It is unnecessary to describe this disease with all its terrors and consequences. It is well known in every township where spiritous liquors are used.

5. The palsy. And,

6. The apoplexy, complete the group of diseases produced by spiritous liquors. I do not assert that these two disorders are never produced by any other causes; but I maintain, that spiritous liquors are the most frequent causes of them; and that when a pre-disposition

to them is produced by other causes, they are rendered more certain and more dangerous by the intemperate use of spirits.

I have only named a few of the principal disorders produced by spiritous liquors. It would take up a volume to describe how much other disorders natural to the human body are increased and complicated by them. Every species of inflammatory and putrid fever is rendered more frequent and more obstinate by the use of spiritous liquors.

The danger to life from the diseases which have been mentioned is well known. I do not think it extravagant therefore to repeat here what has been often said, that spiritous liquors destroy more lives than the sword. War has its intervals of destruction; but spirits operate at all times and seasons upon human life. The ravages of war are confined to but one part of the human species, viz. to men; but spirits act too often upon persons who are exempted from the dangers of war by age or sex; and, lastly, war destroys only those persons who allow the use of arms to be lawful; whereas spirits insinuate their fatal effects among people whose principles are opposed to the effusion of human blood.

There are *three* occasions in which spirits have been thought to be necessary and useful.

1. In very cold weather.
2. In very warm weather. And,
3. In times of hard labour.

1. There cannot be a greater error than to suppose that spiritous liquors lessen the effects of cold upon the body. On the contrary I maintain that they always render the body more liable to be affected and injured by cold. The temporary warmth they produce is always succeeded by chilliness. If any thing besides warm clothing and exercise is necessary to warm the body in cold weather, a plentiful meal of wholesome food is at all times sufficient for that purpose. This, by giving a tone to the stomach, invigorates the whole system, while the gentle fever created by digestion adds considerably to the natural and ordinary heat of the body, and thus renders it less sensible of the cold.

2. It is equally absurd to suppose that spiritous liquors lessen the effects of heat upon the body. So far from it, they rather increase them. They add an internal heat to the external heat of the sun; they dispose to fevers and inflammations of the most dangerous kind; they pro-

duce preternatural sweats which weaken, instead of an uniform and gentle perspiration which exhilarates the body. Half the diseases which are said to be produced by warm weather, I am persuaded are produced by the spirits which are swallowed to lessen its effects upon the system.

3. I maintain, with equal confidence, that spiritous liquors do not lessen the effects of hard labour upon the body. Look at the horse, with every muscle of his body swelled from morning till night in the plough or the team, does he make signs for spirits to enable him to cleave the earth, or to climb a hill?—No.—He requires nothing but cool water and substantial food. There is neither strength nor nourishment in spiritous liquors: if they produce vigour in labour, it is of a transient nature, and is always succeeded with a sense of weakness and fatigue. These facts are founded in observation; for I have repeatedly seen those men perform the greatest exploits in work, both as to their degrees and duration, who never tasted spiritous liquors.

But are there no conditions of the human body in which spiritous liquors are required? Yes, there are; 1. In those cases where the body has been exhausted by any causes, and faintness, or a stoppage in the circulation of the

blood has been produced, the sudden stimulus of spirits may be necessary. In this case we comply strictly with the advice of Solomon, who confines the use of "strong drink" only to him "that is ready to perish." And, 2dly, when the body has been long exposed to wet weather, and more especially if cold be joined with it, a moderate quantity of spirits is not only proper, but highly useful to obviate debility, and thus to prevent a fever. I take these to be the only two cases that can occur in which spiritous liquors are innocent or necessary.

There are certain classes of people, to whom I beg leave to suggest a caution or two upon the use of spiritous liquors.

1. Valetudinarians, especially those who labour under disorders of the stomach and bowels, are very apt to fly to spirits for relief. Let such people be cautious how they repeat this dangerous remedy. I have known many men and women, of excellent characters and principles, who have been betrayed by occasional doses of gin or brandy to ease the cholic, into a love of spiritous liquors, insomuch that they have afterwards fallen sacrifices to their fatal effects. The different preparations of opium are a thousand times more safe and innocent than spiritous liquors in all spasmodic affections of the stomach

and bowels. So apprehensive am I of the danger of contracting a love for spiritous liquors, by accustoming the stomach to their stimulus, that I think the fewer medicines we exhibit in spiritous vehicles the better.

2. Some people, from living in countries subject to the intermitting fever, endeavour to fortify themselves against it by two or three glasses of bitters made with spirits every day. There is great danger of men becoming sots from this practice. Besides, this mode of preventing intermittents is by no means a certain one. A much better security against them is to be found in the Jesuit's bark. A tea-spoonful of this excellent medicine, taken every morning during the sickly season, has, in many instances, preserved whole families in the neighbourhood of rivers and mill-ponds from fevers of all kinds. Those who live in a sickly part of the country, and who cannot procure the bark, or who object to taking it, I would advise to avoid the morning and evening air in the sickly months—to kindle fires in their houses on damp days, and in cool evenings throughout the whole summer —and to put on woollen clothing about the first week in September. The last part of this direction applies only to the inhabitants of the middle states. These cautions, I am persuaded,

will be more effectual in preventing autumnal fevers than the best preparations that can be made from bitters in spirits.

3. Men who follow professions that require a constant exercise of the mind or body, or perhaps of both, are very apt to seek relief from fatigue in spiritous liquors: to such persons I would beg leave to recommend the use of TEA instead of spirits. Fatigue is occasioned by the obstruction of perspiration. Tea, by restoring perspiration, removes fatigue, and thus invigorates the system. I am no advocate for the general or excessive use of tea. When drunk too strong, it is hurtful, especially to the female constitution; but when drunk of a moderate degree of strength, and in moderate quantities, with sugar and cream or milk, I believe it is in general innocent, and at all times to be preferred to spiritous liquors.

DR. DARWIN.

Think what happens to a man who drinks a quart of wine or ale, if he has not been habituated to it. He loses the use both of his limbs and of his understanding! He becomes a temporary idiot, and has a temporary stroke of the palsy!

And though he slowly recovers after some hours, is it not reasonable to conclude that a perpetual repetition of so powerful a poison must at length permanently affect him? If a person accidentally becomes intoxicated by eating a few mushrooms of a peculiar kind, a general alarm is excited, and he is said to be poisoned, and emetics are exhibited; but so familiarized are we to the intoxication from vinous spirit, that it occasions laughter rather than alarm.

Spice is seldom taken in such quantity as to do any material injury to the system. Flesh meats as well as vegetables are the natural diet of mankind; with these a glutton may be crammed up to the throat, and fed fat like a stalled ox; but he will not be diseased, unless he adds spiritous or fermented liquor to his food. This is well known in the distilleries, where the swine, which are fattened by the spiritous sediments of barrels, acquire diseased livers.

When the expediency of laying a further tax on the distillation of spiritous liquors from grain was canvassed before the House of Commons some years ago, it was said of the distilleries, with great truth, "They take the bread from the people, and convert it into poison!" Yet is this manufactory of disease permitted

to continue, as appears by its paying into the Treasury above £900,000; near a million of money annually. And thus, under the names of rum, brandy, gin, whiskey, usquebaugh, wine, cider, beer, and porter, alcohol is become the bane of the Christian world, as opium of the Mahometan.

Evoe! parce, liber!
Parce, gravi metuende thirso! Hor.

I shall conclude this section on the diseases of the liver induced by spiritous liquors, with the well-known story of Prometheus, which seems, indeed, to have been invented by physicians in those ancient times, when all things were clothed in hieroglyphic or in fable. Prometheus was painted as stealing fire from heaven, which might well represent the inflammable spirit produced by fermentation; which may be said to animate or enliven the man of clay: whence the conquests of Bacchus, as well as the temporary mirth and noise of his devotees. But the after-punishment of those who steal this accursed fire, is a vulture gnawing the liver; and well allegorizes the poor inebriate, lingering for years under painful hepatic diseases.

HARTLEY.

The general agreeableness of wines and fermented liquors to the taste, their immediate good effects in languors, dejections, and indigestion, and their exhilarating quality, when taken sparingly, are, indeed, arguments to shew that there may be a proper use of them. But this seems rather to be that of medicines or refreshments upon singular occasions than of daily food.

LORD KAIMES.

But spiritous liquors are a still more effectual cause of depopulation than the small-pox among the American Indians. The American savages, male and female, are inordinately fond of spiritous liquors; and savages generally abandon themselves to appetite, without the least control from shame. The noxious effects of intemperance in spirits are too well known, from fatal experience among ourselves: before the use of gin was prohibited, the populace of London were debilitated by it to a degree of losing, in a great measure, the power of procreation. Lucky it is for the human species, that the invention of savages never reached the production of gin; for spirits, in that early period, would have left no one person alive, not a single Noah to restore

the race of men: in order to accomplish the plan of Providence, creation must have been renewed oftener than once.

DR. TROTTER.*

ALCOHOL.

THE inebriating quality of all liquors depends upon the ALCOHOL which they contain. It means the *pure spirit* separated by repeated distillations from all grosser matter. Highly rectified spirit, or pure alcohol, could scarcely be admitted into the human stomach, even in very moderate quantity, without proving immediately fatal. The coats of the stomach would be unable to resist so concentrated a stimulus; they would be instantly decompounded, as is done by nitric or sulphuric acids. The liver is an organ very liable to be injured by hard drinking; this gives cause for suspicion, that the *chemical* operation of alcohol on the blood and the bile, has also some share in producing hepatic diseases. If the blood of drunkards is strongly charged with hydrogen, must not that very much affect the quality of the biliary se-

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* Trotter's Essay on Drunkenness, sold by Longman and Co.

cretion, independent of any effect it may have on the liver itself?

The component parts of alcohol are not sufficiently known; but it has a large proportion of hydrogen, which is proved by its combustion in pure air, when water is produced. The evolution of hydrogenous gas is chiefly learned from the fœtor of the breath; it seems to be sent off from the surface of the lungs, in a disengaged state.

- **Diseases occasioned by Alcohol.**
  - **1. During the Drunken Paroxysm**
    - Apoplexy.
    - Epilepsy.
    - Hysterics and Convulsions.
  - **2. Permanent Diseases**
    - **1. Bodily**
      - **1. Internal**
        - Inflammation of the Liver.
        - Schirrous of the Bowels.
        - Indigestion.
        - Diabetes.
        - Impotency.
      - **2. Apparent**
        - Inflammation of the Eyes.
        - Carbuncles.
        - Ulcers.
        - Dropsy.
        - Jaundice.
        - Palsy.
        - Fainting.
        - Gout.
        - Premature Old Age.
    - **2. Mental**
      - Insanity.
      - Melancholy.

SECTION I.

The Diseases which appear during the Paroxysm of Drunkenness.

APOPLEXY.

This disease may be occasioned in two ways during drunkenness. The powerful stimulus of alcohol may directly act on the nervous system, and assail the principle of life; or it may induce apoplexy, through the intervention of the sanguiferous system, which, by being inordinately surcharged and stimulated, may cause such an accumulation of blood, in the vessels of the head, as to bring on apoplexy, by compressing the brain, the source of sense and motion. The first will most readily be induced by the ingurgitation of a large quantity of raw or undiluted spirit; and the last will follow the slower mode of intoxication, from wine or strong malt liquor.

It is commonly after the approach of sleep, that the drunkard is seized with apoplexy, when the digestive process sends forth a copious supply of blood newly prepared. But the state of

sleep itself at all times favours the accession of this disease. The circulation of the blood through the substance of the brain, becomes, by every fit of drunkenness, more impeded, by the obliteration of small vessels, and hardening and ossification of particular parts; while the sinuses and vessels on the surface are unusually distended. As drinkers of porter and ale are most liable to the *florid* apoplexy, may not this, in a great measure, be attributed to the great supply of nourishing matter which these liquors afford; and to the bitters, and narcotic drugs, which are fraudulently mixed with them, as mentioned before? The drinker of malt liquor grows fat and corpulent, while the drinker of spirits becomes thin and emaciated.

Purl drinkers are very liable to apoplexy and palsy. Bitters of all kinds seem to possess a narcotic power; and, when used for a considerable time, destroy the sensibility of the stomach.

Epilepsy—Hysterics and Convulsions.

The stimulus of vinous spirit brings forth a large portion of pleasurable sensation, and induces considerable mobility of the nervous system; and with these, great fulness and turgescency of the blood-vessels of the brain. I have

known a number of persons, of both sexes, but particularly seamen, who were subject to epilepsy, and never got drunk without a fit coming on. Two of these men, unfortunately, fell overboard in that condition, and were drowned at sea.

To those of the other sex, who happen to be addicted to the bottle, the hysteric affection is very apt to occur during the paroxysm. There are few female drunkards that do not experience this.

The Diseases induced by habitual Intoxication. Inflammatory Diseases.

The diseases of the inflammatory class, are a frequent consequence of intoxication; particularly to persons about the prime of life, of vigorous constitution, a full habit of body, and easily susceptible of stimuli. How can this be otherwise? The body, by drinking fermented liquors, or spirits, is often excited to the last degree: inflammations of the stomach and bowels are common followers of the large use of ardent spirit. It is even surprising that these diseases are not more often met with from this cause. The stomach is a highly sensible organ; and in particular conditions of the system, can-

not be stimulated to any great degree, without partaking more or less of inflammation.

Inflammation of the Liver.

The liver, more than other viscera, appears to be particularly subject to diseases from this cause.

The juvenile debauchee should be occasionally introduced into the sick chamber of the hoary veteran in excess. Let the youths of the present time be instructed from the unwieldy joints, withered limbs, and hypochondriacal glooms of our modern Arthritics.

Schirrus of the Bowels.

Ardent spirit hardens and contracts the animal fibre, and coagulates the juices. Hence the sensibility of different organs is gradually exhausted; and the vessels, whether arteries, veins, lymphatics, or other canals and ducts for conveying fluids, are lessened in their diameter, and ultimately obstructed. A schirrus of the stomach, at least of the pylorus, and liver especially, are frequent concomitants of habitual ebriety. But the intestines, pancreas, spleen,

and perhaps the kidneys, are also liable to the same affection; all of which, after a certain time, are incurable, and often speedily fatal. The dram and purl drinker may sooner experience these evils than other drunkards, but even the guzzler of small-beer has no security against them. Nay, so sure and uniform is this effect of producing diseased bowels, by fermented liquors, that in distilleries and breweries, where hogs and poultry are fed on the sediments of barrels, their livers and other viscera are observed to be enlarged and hardened, like those of the human body; and were these animals not killed at a certain period, their flesh would be unfit to eat, and their bodies become emaciated.

Dyspepsia:—Indigestion.

There are so many organs concerned in the processes of digestion, chylification, and sanguification, that we cannot be surprised at the effects of hard drinking in deranging them: for the first introduction of the liquor into the body comes in direct contact with most of them; such as the stomach, intestines, biliary and pancreatic ducts, lacteals, &c. Want of appetite, and bad digestion, are therefore common with drunkards. The stomach, next morning, after a night's debauch, is left in a state of febrile

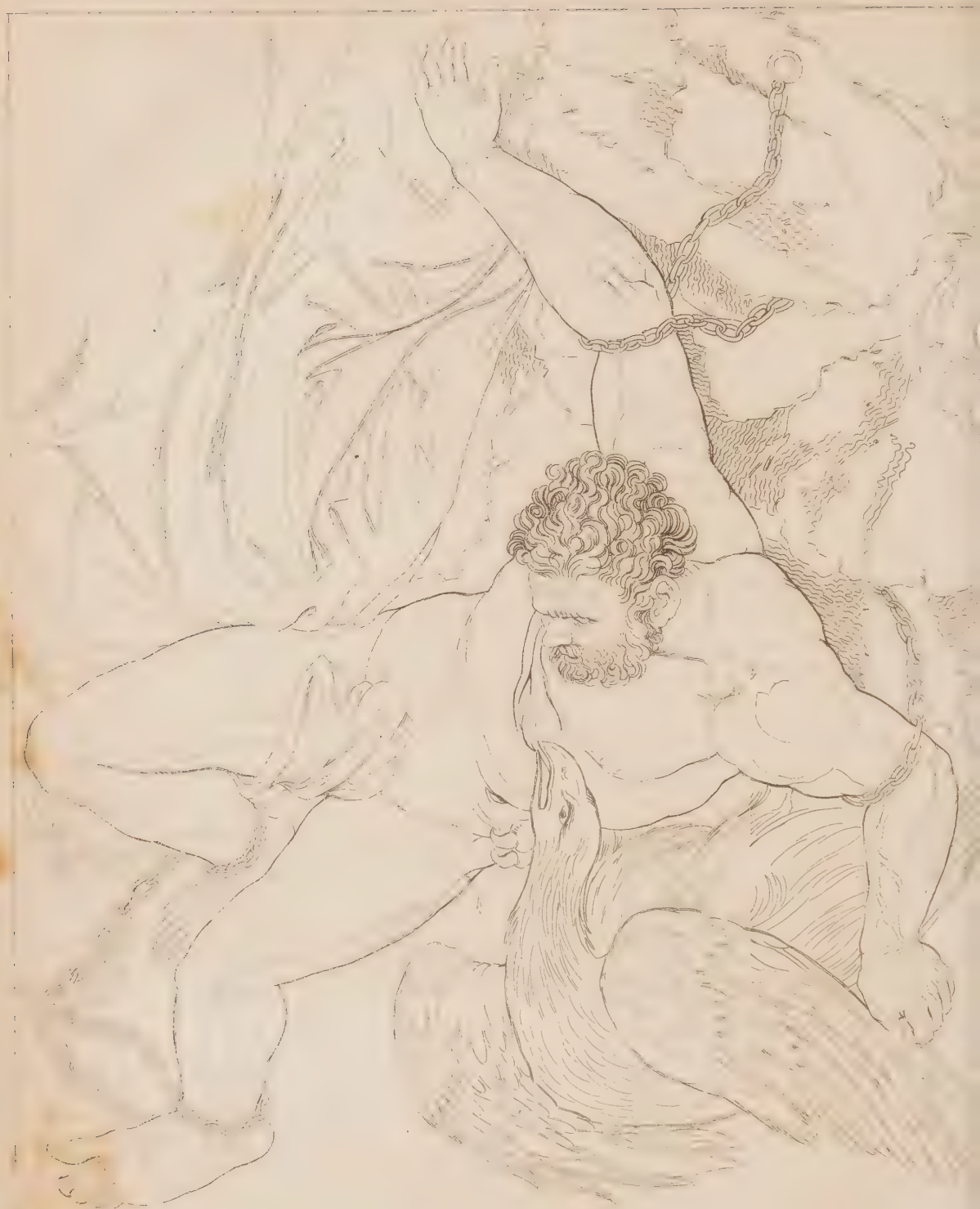
debility; its muscular power feeble and exhausted; and the gastric juice vitiated and unfit to excite the desires of healthful appetite.

In such cases of dyspepsia, it is in vain to expect a cure from articles of medicine. The habit of drinking must be abandoned, and moral arguments, with such religious admonitions as inspire hope, must be speedily employed, to prevent suicide or derangement of intellect.

The stomach, by degrees, grows torpid from immoderate stimuli. In this manner dyspeptic complaints first commence; acidity, cardialgia, flatulence, and nausea, are succeeded by nervous irritability, and pain, which tend to fix the distress of the inebriate.

Diabetes:—Excessive Discharge of Urine.

The majority of persons whom I have known subject to diabetes, were lovers of the bottle. I suspect that many drunkards have this complaint upon them without taking notice of it.



Impotency, and Abolition of the Sexual Appetite.

See Dr. Trotter's Essay on Drunkenness. *

With equal justice, the habit of temulency has been said to debilitate the offspring, and produce a puny race.

Ophthalmia :—Inflammation of the Eyes.

This complaint of the eyes is one distinguishing badge of a drunkard; remarked by the vulgar, as if to point him out to the finger of scorn. Solomon says, "Who hath woe? who "hath sorrow? who hath contentions? who "hath babbling? who hath wounds without "cause? who hath redness of eyes?

"They that tarry long at the wine; they that "go to seek mixed wine."

The eye is so constructed, that it readily discovers, by its turgid vessels in the *tunica adnata* or white, the effects induced by a hurried circulation.

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* Sold by Longman and Co.

Carbuncles, and Gutta Rosacea.

Tumors and leprous eruptions, of various sizes and colours, appear about the nose, and other parts of the face. The vigorous circulation, and determination to the head, may have some effect, in increasing the disposition to these cutaneous affections: but I have some suspicion that they are induced, in a great measure, by the chemical qualities of alcohol, most likely by the evolution of hydrogen in the course of the circulation; and they appear in the face, where the superficial blood-vessels are more numerous than in any other part of the body. Darwin speaks of them as being sympathetic of diseases of the liver. There is no deformity incident to the human body more disgusting than this.

Ulcers.

When habitual intoxication has sufficiently weakened the solids, and polluted the fluids of the body, it also excites diseases of the skin, that readily run into foul and incurable sores. Instances of this kind are to be daily met with in private life.

Hydrops:—Dropsy.

When infractions and enlargements of the abdominal viscera take place, the dropsy, next, makes its appearance. The free return of blood to the heart is impeded; and thus exhalation is increased. Diseases of the liver, more than others, seem to be followed by hydropic disposition. Dropsy is, therefore, very frequently the harbinger of death with the inebriate.

Palsy.

Tremors and paralytic affections are common followers of the *apoplexia temulenta.* The head and hands of some inebriates, particularly in the morning, shake and tremble; but regain their usual strength, and become steady, as the dose of stimulus is repeated. Men of this description are a kind of living thermometers; as the blood warms, their spirits rise; and when it cools again, by withholding their dram, they sink into languor and dejection. When affections of this kind make their appearance, the wretched inebriate has almost finished his career of dissipation: the *silver cord* of life is nearly loosed, and the *wheel broken at the cistern!*

Syncope:—Palpitation.

Fainting fits and palpitation of the heart, sometimes accompany excessive debility from habitual bibacity, and are called nervous symptoms. But the most alarming degree of these evils is, when they are the effect of organic affections of the heart, pericardium, and large blood-vessels. A hydrothorax, dropsy of the pericardium, ossification of the valves of the heart, córonary arteries, and aorta itself, have all been discovered by dissection in the bodies of men subject to temulency.* The patient commonly dies suddenly at last, after being long tormented with anxiety of the most distressing kind, frequent fainting fits, fearful dreams, that make him start from his sleep with signs of the utmost terror and agitation, and great dejection of spirits. To these may be added, those symptoms which constitute the "*Angina Pectoris*" of some authors. The subjects of these horrid complaints seem to undergo, every hour, all the pangs of dissolution. They rank among the most fatal and terrible evils of this gloomy catalogue.

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* Morgagni, Lib. II. Epist. xxvi. 13—37. Epist. xxviii.

Gout.

Gout is very seldom or never seen in the habitations of poverty and labour. If there is an hereditary disposition to gout, all excesses must be more hurtful. As the organs of digestion are so principally concerned in gout, the excess in drinking acts there with peculiar force. It is highly probable that the mere pains, and inflammation of the joints, are very secondary symptoms of this complaint; and that the only sure way to ward it off is by preserving the vigour of the digestive organs, by temperate and abstemious living, and by beginning early in youth to pursue a regular and active mode of life.

Premature Old Age.

The wrinkled and dejected visage, the bloated and sallow countenance, the dim eye, the quivering lip, the faltering tongue, are so many external signs of bodily infirmity: while weak judgment, timidity, irresolution, low spirits, trifling disposition, and puerile amusements, discover a mind poisoned by the bowl, not broken by the hand of time!

Change of Temperament.

A long use of vinous spirit, in any form, produces alterations in the sentient principle or nervous system. We thus observe many of our acquaintance, as they proceed in the habit, to become new men. They speak, they feel, and act in another manner; till they grow weak and nervous as women; are liable to a train of nervous ailments; irritable in body and mind; and subject to despondency, low spirits, and every hypochondriacal symptom. A confirmed *Nervous Temperament* is, therefore, the consequence, which will remain through life.

Insanity.

Drunkenness itself, is a temporary madness. But in constitutions where there is a predisposition to insanity and idiotism, these diseases are apt to succeed the paroxysm, and will often last weeks and months after it. In courts of justice we often hear of men, who are convicted of improper conduct, pleading for mitigation of punishment, from acting under temporary insanity. A small quantity of liquor is apt to derange these people: in such subjects the blood would

appear to be over accumulated in the head, or circulates unequally there, and thus causes delirium.

But independently of constitutional predisposition, the habit of drunkenness will bring on madness and idiotism. They sometimes follow a stroke of apoplexy. It is, indeed, certain, when this habit has been long indulged, that the structure of the brain becomes more or less injured. Morgagni, in his celebrated work, *De Causis et Sedibus Morborum*, has furnished us with many instances of the substance of the brain being much altered, as appeared by his dissections of drunkards. These instances exhibited the same changes from the healthy structure, which are to be found in the brains of maniacs and idiots.

If the source of sense and motion is thus liable to be affected by spiritous potation, we need the less wonder at the loss of the mental faculties.

Melancholy.

The morning hours of a drunkard, when the bottle has been long withheld, often exhibit the last degree of dejected spirits, which are apt to bring on hallucination of mind. The habit of

ebriety feeds itself. In the absence of stimulus, the ideas have all a gloomy cast, and every feeling is unpleasant: there is an aching void that nothing can fill up but a renewal of the cup; which is no sooner quaffed than another is desired: thus by degrees the brain is injured in its structure by violent action, and every species of delirium is the consequence.

DR. GARNET.

I shall next proceed to examine the effects of the substances taken into the stomach; and as the effects of spiritous and vinous liquors are a little more remarkable than those of food, I shall first begin with them.

A person who is not accustomed to take these liquors, will be intoxicated by a quantity that will produce no effect upon one who has been some time accustomed to take them; and when a person has used himself to these stimulants for some time, the ordinary powers, which in common support life, will not have their proper effects upon him, because his excitability has been, in some measure, exhausted by these stimulants.

The same holds good with respect to tobacco and opium. A person accustomed to take opium,

or smoke tobacco, will not be affected by a quantity that would completely intoxicate one not used to them, because the excitability has been so far exhausted by the use of those stimulants, that it cannot be acted on by a smaller quantity.

That tobacco or opium act in the same manner as wine or spirits, scarce needs any illustration. In Turkey they intoxicate themselves with opium, in the same way that people in this country do with wine and spirits; and those who have been accustomed to take this drug for a considerable time, feel languid and depressed when they are deprived of it for some time; they repair to the opium houses, as our dram-drinkers do to the gin-shops, in the morning, sullen, dejected, and silent; in an hour or two, however, they are all hilarity.*

† Life then, or those functions which we call living, are the effects of certain exciting powers acting on the excitability, or properly distinguishing living from dead matter. When these effects, viz. the functions, flow easily, pleasantly, and completely, from the action of these powers, they indicate that state which we call health.

We may, therefore, as we before hinted, dis-

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* Page 182. † Page 197.

tinguish three states of the irritable fibre, or three different degrees of excitability, of which the living body is susceptible.

I. The state of health which is peculiar to each individual, and which has been called by Haller, and other physiologists, the tone of the fibre. This is produced by a middle degree of stimulus, acting upon a middle degree of excitability: and the effect produced by this action, we call excitement.

II. The state of accumulation, produced by the absence or diminished action of the accustomed stimuli.

III. The state of exhaustion, produced by the too powerful action of stimuli; and this may be produced either by the too powerful, or long continued action, of the common stimulants which support life, such as food, air, heat, and exercise; or it may be caused by an application of stimulants, which act more powerfully on the excitability, and which exhaust it more quickly, such as wine, spirits, and opium, musk, camphor, and various other articles used in medicines.

*In like manner, if the stimulants which sup-

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* Page 202.

port life be made to act too powerfully, and particularly if any powerful stimulus, not natural to the body, such as wine or spirits, be taken in too great quantity, a violent inflammatory action will be the consequence, which may destroy the human machine; but if it do not, it will exhaust the excitability, and thus bring on great debility.

*On the Gout.**

There is no disease with which the human race is afflicted, whose nature has been more mistaken than that which is to form the subject of our present consideration. It has been regarded by most practitioners as a salutary effort of the body to expel some hurtful cause, and restore health; and therefore has been looked upon as desirable to the patient. To attempt to cure it, therefore, would have been wrong, had it been curable; but it has likewise been looked upon as beyond the reach of medicine, or perfectly incurable; and, on both these accounts, after having tried a variety of drugs, without any good effect, the physicians have at last abandoned their patients to the care of patience and flannel, which, if the constitution

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* From Garnet, page 257.

be not very much shattered, will often see them through the disease.

But that it is a salutary disease I deny; and I affirm, that it restores health in no other way, than the indigestion of a habitual dram-drinker would be relieved by a disease in the throat, which would, for a time, prevent his swallowing any more liquor; the consequence would be, that his digestive powers would recover their tone, and he would, after a few weeks, feel himself better.

In the same way the pain and fever which attend gout, and at the same time the inability to move, with the weakened stomach, and bad appetite, prevent the continuance of the mode of life which brought on the disease; and thus, a truce being obtained, the exhausted excitability of the body is allowed to accumulate, and the constitution, of course, feels itself renovated.

Were the disease to be viewed in this light, it is probable that many patients might in future desist from their former mode of life, which brought on the disease; and we might venture to promise them, if they did, that they would have no return of the complaint. But the misfortune is, they think the gout has restored their

constitution, and that, therefore, they may return to their old mode of living with impunity: in consequence of which, after a few months more, the excitability is again exhausted; symptoms of indigestion come on, and the stimulant mode of living is increased, with a view to bring on the disease which is to cure these symptoms. In this way, each time, a greater and greater degree of indirect debility is induced, and at last the system becomes so enfeebled, that the asthenic inflammation is not confined to the extremities, but attacks the head, the stomach, the lungs, and often puts a period to the existence of the patient, which has for some time been miserable.

Besides, the idea, that the gout is incurable, is a false, and a very dangerous doctrine; this is very far from being the case, and I am firmly persuaded, not only from the nature of the disease, but from experience, that it may always be cured, if taken in time, and proper directions be followed. If, by the cure of the gout, be meant the administration of some pill, some powder, or some potion, which shall drive away the complaint, I firmly believe, that it never was, nor ever will be, cured. Indeed, it is astonishing, that such an idea should have ever entered the mind of any person, who has any knowledge of nature, or particularly of the human frame; for, if the gout be a disease of indirect debility, and

the effect of intemperance, as will be shewn by and by, then a medicine to cure it must be something to enable a man to bear the daily effects of intemperance, during his future life, unhurt by the gout, or any other disease; that is, it must be something given now, that will take away the effects of a future cause: as well might a medicine be given to prevent a man breaking his leg or his arm, seven years hence.

But no rational physician, or surgeon would give a medicine with this view, in such a case as I have supposed; on the contrary, he would caution his patient against mounting precipices, scaling walls, or bringing himself again into a situation such as produced the accident: and if he took his advice, he would, in all probability, escape a broken limb in future.

In the same way a rational physician would advise a person recovering from gout, to abstain totally and entirely from the course of life which brought it on; and this being complied with, we might venture to predict, with as much certainty in the one case as in the other, that he would in future escape it.

* We have seen then, that by the theory which

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* Page 274.

has been unfolded, all the symptoms of this hitherto mysterious disease are plainly and naturally explained. We shall next see if the only method of cure which experience warrants, cannot be explained upon the same principles.

If, on entering on this part of the subject, any one should expect that I should furnish him with a receipt, consisting of certain drugs, which swallowed, will cause this terrible disease to disappear, and health to take its place, he would be very much mistaken; for can any person in his senses suppose, that a disease, which he has been almost his whole life in contracting, and an exhausted state of the excitability, which has been gradually brought on by years of intemperance, can be dispersed by a pill, a powder, or a julep? Or, if the symptoms could be relieved by medicine, which they often may, can he suppose that they will not return, if the same mode of living, which first brought them on, be continued?

I shall, however, proceed to give some directions, which, if rigidly persevered in, will not only afford relief in the fit, but will prevent its return with such violence, and, at last, totally eradicate it, provided the constitution be not completely exhausted, and almost every joint stiffened with calcareous concretions.

The whole secret consists in abstaining, *in toto*, from alcohols in every form, however disguised, or however diluted. He must not take it, either in the form of liqueurs, cordials, wine, or even small beer.

I believe there never was an instance of a person having the gout, who totally abstained from every form of alcohol, however he might live in other respects; and I doubt very much, if ever the gout returned after a person had abstained from fermented or spiritous liquors for two years.

Temperance in eating, and exercise, are no doubt, powerful auxiliaries, and tend very much to promote health; but still they will not secure a person from a return of the gout, without this precaution. There seems something in alcohol, which particularly brings on this state of the constitution, and without it, it would seem that gout could not be produced. Here then is an effectual method of curing the gout, which will no more return, if this method be strictly persevered in, than the small-pox will attack the constitution after inoculation.

(*He then states the regimen and diet which it is necessary for a patient to observe,* and concludes thus):—

The grand secret, however, in the cure, as has been already observed, but which cannot be too often inculcated, is to abstain *in toto*, from every thing that contains alcohol.

In short, though in acute diseases medicines are highly useful, a chronic disease can never be cured, and the healthy state re-established, by them alone. To effect a cure in such cases, we must reform our mode of life, change our bad habits into good ones; and then, if we have patience to wait the slow operation of nature, we shall have no reason to regret our former luxuries.

DR. DARWIN.*

Podagra, the gout, except when it affects the liver or stomach, seems always to be a secondary disease, and, like the rheumatism and erysipelas mentioned below, begins with the torpor of some distant part of the system.

The most frequent primary seat of the gout I suppose to be the liver, which is probably affected with torpor not only previous to the annual paroxysms of the gout, but to every change of its situation from one limb to another. The

* Zoonomia, vol. iv. p. 205.

reasons which induced me to suspect the liver to be first affected, are not only because the jaundice sometimes attends the commencement of the gout, as described in Sect. XXIV. 2. 8. but a pain also over the pit of the stomach, which I suppose to be of the termination of the bile-duct in the duodenum, and which is erroneously supposed to be the gout of the stomach, with indigestion and flatulency, generally attends the commencement of the inflammation of each limb.

In respect to the pre-remote cause or disposition to the gout, there can be no doubt of its individually arising from the potation of fermented or spiritous liquors in this country; whether opium produces the same effect in the countries, where it is in daily use, I have never been well informed. See Sect. XXI. 10. where this subject is treated of; to which I have to add, that I have seen some, and have heard of others, who have moderated their paroxysms of gout, by diminishing the quantity of fermented liquors, which they had been accustomed to; and others who, by a total abstinence from fermented liquors, have entirely freed themselves from this excruciating malady; which otherwise grows with our years, and curtails or renders miserable the latter half, or third, of the lives of those who are subject to it. The remote cause

is whatever induces temporary torpor or weakness of the system; and the proximate cause is the inirritability or defective irritation, of some part of the system; whence torpor and consequent inflammation. The great Sydenham saw the beneficial effects of the abstinence from fermented liquors in preventing the gout, and adds, "if an empiric could give small-beer only "to gouty patients as a nostrum, and persuade "them not to drink any other spiritous fluids, "he might rescue thousands from this disease, "and acquire a fortune for his ingenuity." Yet it is to be lamented, that this accurate observer of diseases had not resolution to practise his own prescription, and thus to have set an example to the world of the truth of his doctrine; but, on the contrary, recommended Madeira, the strongest wine in common use, to be taken in the fits of the gout, to the detriment of thousands; and is said himself to have perished a martyr to the disease which he knew how to subdue!

As example has more forcible effect than simple assertion, I shall now concisely relate my own case, and that of one of my most respected friends. E. D. was about forty years of age, when he was first seized with a fit of the gout. The ball of his right great toe was very painful, and much swelled and inflamed, which conti-

nued five or six days in spite of venesection, a brisk cathartic with ten grains of calomel, and the application of cold air and cold water to his foot. He then ceased to drink ale or wine alone; confining himself to small-beer, or wine diluted with about thrice its quantity of water. In about a year he suffered two other fits of the gout, in less violent degree. He then totally abstained from all fermented liquors, not even tasting small-beer, or a drop of any kind of wine; but ate plentifully of flesh-meat, and all kinds of vegetables, and fruit, using for his drink at meals chiefly water alone, or lemonade, or cream water; with tea and coffee between them as usual.

By this abstinence from fermented liquors he kept quite free from the gout for fifteen or sixteen years; and then began to take small-beer mixed with water occasionally, or wine and water, or perry and water, or cyder and water; by which indulgence after a few months he had again a paroxysm of the gout, which continued about three days in the ball of his toe; which occasioned him to return to his habit of drinking water, and he has now for above twenty years kept in perpetual health, except accidental colds from the changes of the seasons. Before he abstained from fermented or spiritous liquors, he was frequently subject to the piles,

and to the gravel, neither of which he has since experienced.

In the following case the gout was established by longer habit and greater violence, and therefore required more cautious treatment. The Rev. R. W. was seized with the gout about the age of thirty-two, which increased so rapidly, that at the age of forty-one he was confined to his room several months in that year; he had some degree of lameness during the intervals, with chalky swellings of his heels and elbows. As the disease had continued so long and so violently, and the powers of his digestion were somewhat weakened, he was advised not entirely to leave off all fermented liquors; and as small-beer is of such various strength, he was advised to drink exactly two wine glasses, about four ounces, of wine, mixed with three or four times its quantity of water, with or without lemon and sugar, for his daily potation at dinner, and no other fermented liquor of any kind; and was advised to eat flesh-meat with any kind of boiled vegetables, and fruit, with or without spice. He has now scrupulously continued this regimen for above five years, and has had an annual moderate gouty paroxysm of a few weeks, instead of the confinement of so many months, with great health and good spirits during the intervals.

The following is a more particular account of the history of this case; being part of a letter which Mr. Wilmot wrote on that subject at my entreaty.

"I entered into the army with an excellent constitution, at the age of fifteen. The corps I served in was distinguished by its regularity, that is, the regular allowance of the mess was only one pint of wine per man each day; unless we had company to dine with us; then, as was the general custom of the time, the bottle circulated without limit. This mode of living, though by no means considered as excess for men, was certainly too great for a youth of my age. This style of living I continued, when with the regiment, till the latter end of the year 1769, when I had the misfortune to sleep in a damp bed at Sheffield, on a journey to York, but arrived there before I felt the ill effects of it. I was then seized with a violent inflammatory rheumatism, with great inflammation of my eyes, and was attended by Dr. Dealtry; so violent was the disorder, that I was bled for it eight times in less than a fortnight; and was three months, before I could consider my health perfectly re-established. Dr. Dealtry told me, that I should be subject to similar attacks for many years; and that he had no doubt, from the tendency he found in my habit to inflamma-

tion, that, when I was farther advanced in life, I should change that complaint for the gout. He predicted truly; for the three succeeding winters I had the same complaint, but not so violently: the fourth winter I escaped, and imputed my escape to the continuance of cold bathing during the whole of that winter: after that I never escaped it, till I had a regular and severe fit of the gout: after the first attack of rheumatic fever, I was more abstemious in my manner of living, though when in company I never subjected myself to any great restraint. In the year 1774 I had quitted the army, and being in a more retired situation, was seldom led into any excess; in 1776 and 1777 I was in the habit of drinking a good deal of wine very frequently, though not constantly. After that period till the year 1781, I drank a larger quantity of wine regularly, but very seldom to any degree of intoxication. I lived much at that time in the society of some gentlemen, who usually drank nearly a bottle of wine daily after dinner. I must here however observe, that at no part of my life was I accustomed to drink wine in an evening, and very seldom drank any thing more than a single half-pint glass of some sort of spirits diluted with much water. Till the year 1781 I had always been accustomed to use very violent and continued exercise on horse-back; in the winter months I pursued all

field diversions, and in the summer months I rode frequent and long journeys; and with this exercise was liable to perspire to great excess; besides which I was subject to very profuse night sweats, and had frequently boils break out all over me, especially in the spring and autumn; for which I took no medicine, except a little of the flowers of sulphur with cream of tartar in honey.

"You will observe I bring every thing down to the date of 1781. In the month of October in that year, when I was just entered into the thirty-second year of my age, I had the first attack of gout; that fit was very severe, and of many weeks continuance. I now determined upon a more abstemious method of living, in respect to wine; and indeed the society, in which I had been before accustomed to live, being considerably changed, I had less frequent temptations to excess. From this time I enjoyed the most perfect good state of health till August 1784, when I had my second attack of gout. I never perfectly recovered from this attack through the succeeding winter, and in March 1785 was advised to try the Bath waters, and drank them under the direction of one of the faculty of that place. I was there soon seized with a fever, and a slight attack of the gout in one knee. I should observe, that when

I set out from home, I was in a weak and low state, and unequal to much fatigue; as appeared by my having a fainting fit one day on the road, after having travelled only about fifty miles; in the course of the summer I had two or three more slight attacks of gout of less consequence, till the month of October; when I was afflicted with it all over me, in such a manner as to be without the possibility of the least degree of removal for some days; and was about two months without being able to get into the air. This was the severest attack I had then experienced; though I have since had several equally severe. In the course of this summer I had a fall with my horse; and soon after it, having discovered an enlargement on one elbow, I concluded I had hurt it at that time; but in the course of this last attack, having a similar enlargement on the other elbow, I found my mistake, and that they were collections of gouty matter; these increased to the size of pullets' eggs, and continued in that state. I had soon after similar enlargements on my heels; the right heel being severely bruised, I was under the necessity of having it lanced, and a large quantity of chalky matter was discharged from it; and have since that time frequently had chalky matter taken from it, and sometimes small bits of apparently perfect chalk. My right hand was soon afflicted in the same way, and I have

scarcely a joint on those fingers now in a natural state. My left hand has escaped tolerably well. After this last attack (viz. October 1785), I had two or three slight attacks before the month of June 1787, when I had a very severe intermittent fever; from that time I continued very well till the latter end of the year, when I began to feel the gout about me very much, but was not confined by it. I was in this state advised to try what is called the American recipe (gum guaiacum and nitre dissolved in spirits); it had apparently been of essential service to a friend of mine, who from the inability to walk a mile for some years, was believed to be restored by the use of this medicine to a good state of health, so as to walk ten miles a day. In addition to this medicine I drank, as my common beverage with my meals, spruce beer. I had so high an opinion of this medicine in the gout, and of spruce beer as an antiscorbutic, that I contemplated with much satisfaction, and with very little doubt, the perfect restoration of my health and strength: but I was miserably deceived; for in September 1788 I was seized with the gout in a degree that none but arthritics, and indeed but few of these, can easily conceive. From this time till August 1789, I scarcely ever passed a comfortable day; seven months of this time I had been confined, my health seemed impaired, my strength was diminished,

and my appetite almost gone. In this state my friends pressed me to consult you. I was unwilling for some time to do it, as I had lost all hope of relief: however, when I had determined to apply to you, I likewise determined to give up every prejudice of my own respecting my case, and to adhere most strictly to your advice. On the 20th of August 1789 I consulted you; on the 25th I entered upon the regimen, which you prescribed, and which was as follows.

" Drink no malt liquor on any account. Let
" your beverage at dinner consist of two glasses
" of wine diluted with three half-pints of water.
" On no account drink any more wine or spi-
" ritous liquors in the course of the day; but, if
" you want more liquid, take cream and water,
" or milk and water, or lemonade, with tea, cof-
" fee, chocolate. Use the warm bath twice a
" week for half an hour before going to bed, at
" the degree of heat which is most grateful to
" your sensations. Eat meat constantly at din-
" ner, and with any kind of tender vegetables
" you please. Keep the body open by two
" evacuations daily, if possible without medi-
" cine, if not take the size of a nutmeg of leni-
" tive electuary occasionally, or five grains of
" rhubarb every night. Use no violent exer-
" cise, which may subject yourself to sudden

" changes from heat to cold; but as much mo-
" derate exercise as may be, without being
" much fatigued or starved with cold. Take
" some supper every night; a small quantity of
" animal food is preferred; but if your palate
" refuses this, take vegetable food, as fruit-pie,
" or milk; something should be eaten, as it
" might be injurious to you to fast too long."
To the whole of this I adhered most scrupulously, and soon found my appetite improve, and with it my strength and spirits. I had in December a severe attack, and two or three slight ones in the course of twelve months; but the improvement in the general state of my health induced me to persevere. On the 18th of August 1790 I had another severe attack, but it went off easier than before, and I soon recovered sufficiently to go to Buxton, which you advised me to, and from which I reaped great benefit: nevertheless on the 29th of December I had a slight attack in comparison of some that I had before experienced, and from that time I was free from gout, and enjoyed my health perfectly well till the fourth week in October 1791; from that till the third week in October 1792; from that till the third week in October 1793; and from that till June 1794. From what happened for the last three years I dreaded the month of October; but I escaped

then, and have enjoyed my health most perfectly ever since till within the last week, that I have had a slight attack in one knee, which is nearly gone, without any symptom to lead me to suppose that it will go further.

" I adhered to your advice most scrupulously for the first year; and in regard to the not drinking malt liquor, and taking only the two glasses of wine with water, I have never deviated but two days; and then the first day I only drank one glass of ale and one glass of champaigne; on the second only one glass of champaigne. With regard to the warm bath, I only use it now when I have a gouty symptom upon me, and in such situations I find it of infinite service; and in other respects I continue to live according to your direction.

" Many persons have laughed at the idea of my perseverance in a system, which has not been able to *cure* the gout after five years' trial; but such persons are either ignorant of what I before suffered, or totally unacquainted with the nature of the disorder. Under the blessing of Providence, by an adherence to your advice, I am reaping all the benefit you flattered me I might expect from it, viz. my attacks less frequent, my sufferings less acute, and an improvement in the general state of my health.

"I have been particular in this account of myself at your request, and am, Sir, &c.

"ROBERT WILMOT."

Morley, near Derby,
Feb. 10, 1795.

SIR WILLIAM TEMPLE.*

An Essay upon the Cure of the Gout by Moxa.

Nimeguen, June 18, 1677.

AMONG all the diseases to which the intemperance of this age disposes (at least) in these northern climates, I have observed none to increase so much within the compass of my memory and conversation, as the Gout; nor any, I think, of worse consequence to mankind; because it falls generally upon persons engaged in public affairs and great employments, upon whose thoughts and cares (if not their motions and their pains) the common good and service of their country so much depends. The general officers of armies, the governors of provinces, the public ministers in counsels at home, and embassies abroad (that have fallen in my way) being generally subject to it in one degree or other.

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* Miscellanea, Part I.

I suppose the reason of this may be, that men seldom come into those posts till after forty years old, about which time the natural heat beginning to decay, makes way for those distempers they are most inclined to by their native constitutions, or by their customs and habits of life. Besides, persons in those posts are usually born of families noble and rich, and so derive a weakness of constitution from the ease and luxury of their ancestors, and the delicacy of their own education: or if not, yet the plenty of their fortunes from those very employments, and the general custom of living in them at much expense, engages men in the constant use of great tables, and in frequent excesses of several kinds, which must end in diseases, when the vigour of youth is past, and the force of exercise (that served before to spend the humour) is given over for a sedentary and unactive life.

These I take to be the reasons of such persons being so generally subject to such accidents more than other men; and they are so plain, that they must needs occur to any one that thinks. But the ill consequence of it is not so obvious, though perhaps as evident to men that observe; and may be equally confirmed by reasons and examples. It is that the vigour of the mind decays with that of the body, and not only humour

and invention, but even judgment and resolution, change and languish, with ill constitution of body, and of health; and by this means public business comes to suffer by private infirmities, and kingdoms or states fall into weaknesses and distempers or decays of those persons that manage them.

Within these fifteen years past, I have known a great fleet disabled for two months, and thereby lose great occasions, by an indisposition of the admiral, while he was neither well enough to exercise, nor ill enough to leave the command. I have known two towns of the greatest consequence, lost contrary to all forms, by the governor's falling ill in the time of the sieges.

I have observed the fate of Campania determine contrary to all appearances, by the caution and conduct of a general, which were attributed by those that knew him, to his age and infirmities, rather than his own true qualities, acknowledged otherwise to have been as great as most men of the age. I have seen the counsels of a noble country grow bold or timorous, according to the fits of his good or ill health that managed them, and the pulse of the government beat high or low with that of the governor. And this unequal conduct makes

way for great accidents in the world: nay, I have often reflected upon the counsels and fortunes of the greatest monarchies rising and decaying sensibly with the ages and healths of the princes and chief officers that governed them. And I remember one great minister that confessed to me, when he fell into one of his usual fits of the gout, he was no longer able to bend his mind or thoughts to any public business, nor give audiences beyond two or three of his own domestics, though it were to save a kingdom; and that this proceeded not from any violence of pain, but from a general languishing and faintness of spirits, which made him in those fits think nothing worth the trouble of one careful or solicitous thought. For the approaches or lurkings of the gout, the spleen, or the scurvy, nay, the very fumes of indigestion, may indispose men to thought and to care, as well as diseases of danger and pain.

Thus accidents of health grow to be accidents of state, and public constitutions come to depend in a great measure, upon those of particular men; which makes it perhaps seem necessary in the choice of persons for great employments (at least such as require constant application and pains) to consider their bodies as well as their minds, and ages and health as well as their abilities.

And if intemperance be allowed to be the common mother of the gout, or dropsy, and of scurvy, and most other lingering diseases, which are those that infest the state; I think temperance deserves the first rank among public virtues, as well as those of private men; and doubt whether any can pretend to the constant steady exercise of prudence, justice, or fortitude, without it.

From my grandfather's death I had reason to apprehend the stone, and from my father's life the Gout, who has been for this many years, and still continues, much afflicted with it. The first apprehension has been, I confess, with me ever the strongest, and the other hardly in my thoughts, having never deserved it by the usual forms; nor had I ever, I thank God, the least threat from either of them, till the last year at the Hague, being then in the seven and fortieth year of my age; when about the end of February, one night at supper, I felt a sudden pain in my right foot.

By this time my illness being inquired after about the town, was concluded to be the Gout. Monsieur Zulichem came to see me (among the rest of my friends), who, I think, never came into company without saying something that was new, and so he did upon my occasion.

For talking of my illness, and approving of my obstinacy against all the common prescriptions, he asked me whether I had never heard the Indian way of curing the Gout by Moxa? I told him no, and asked him what it was? He said it was a certain kind of moss that grew in the East Indies; that their way was, whenever any body fell into a fit of the Gout, to take a small quantity of it, and form it into a figure broad at bottom as a two-pence, and pointed at top; to set the bottom exactly upon the place where the violence of the pain was fixed; then with a small round perfumed match (made likewise in the Indies) to give fire to the top of the moss;* which burning down by degrees, came at length to the skin, and burned it till the moss was consumed to ashes: that many times the first burning would remove the pain; if not, it was to be renewed a second, third, and fourth time, till it went away, and till the person found he could set his foot boldly to the ground and walk.

I immediately made the experiment in the manner before related, setting the Moxa just upon the place where the first violence of my pain began, which was the joint of the great

* Quere.—Is not this of the same nature as a common blister?

toe, and where the greatest anger and soreness still continued, notwithstanding the swelling of my foot, so that I had never yet in five days been able to stir it, but as it was lifted.

Upon the first burning I found the skin shrink all round the place; and whether the greater pain of the fire had taken away the sense of a smaller or no, I could not tell; but I thought it less than it was: I burnt it the second time, and upon it observed the skin about it to shrink, and the swelling to flat yet more than at first. I began to move my toe, which I had not done before; but I found some remainders of pain. I burnt it the third time, and observed still the same effects without, but a much greater within; for I stirred the joint several times at ease; and growing bolder, I set my foot to the ground without any pain at all. After this I pursued the method prescribed by the book, and the author's son at Utrecht, and had a bruised clove of garlick laid to the place that was burnt, and covered with a large plaister of Diapalma, to keep it fixed there; and when this was done, feeling no more pain, and treading still bolder and firmer upon it, I cut a slipper to let in my foot, swelled as it was, and walked half a dozen turns about the room, without any pain or trouble, and much to the surprise of those that were about me, as well

as to my own. For though I had reasoned myself before-hand into an opinion of the thing, yet I could not expect such an effect as I found, which seldom reaches to the degree that is promised by the prescribers of any remedies, whereas this went beyond it, having been applied so late, and the prescription reaching only to the first attack of the pain, and before the part begins to swell.

For the pain of the burning itself, the first time it is sharp, so that a man may be allowed to complain; I resolved I would not, but that I would count to a certain number, as the best measure how long it lasted. I told six score and four, as fast as I could; and when the fire of the Moxa was out, all pain of burning was over. The second time was not near so sharp as the first, and the third a great deal less than the second. The wound was not raw, as I expected, but looked only scorched and black; and I had rather endure the whole trouble of the operation, than half a quarter of an hour's pain in the degree I felt it the first whole night.

After four-and-twenty hours, I had it opened, and found a great blister drawn by the garlick, which I used no more, but had the blister cut, which run a good deal of water, but filled again

by the next night, and this continued for three days, with only a plaister of Diapalma upon it; after which time the blister dried up, and left a sore about as big as a two-pence, which healed and went away in about a week's time longer; but I continued to walk every day, and without the least return of pain, the swelling still growing less, though it were near six weeks before it was wholly gone. I favoured it all this while more than I needed, upon the common opinion, that walking too much might draw down the humour; which I have since had reason to conclude a great mistake, and that if I had walked as much as I could from the first day the pain left me, the swelling might have left me too in a much less time.

During the confinement of this fit, I fell into some methods, and into much discourse upon the subject of the Gout, that may be perhaps as well worth reflection by such as feel or apprehend it, as what I have told of this Indian cure. In the first place, *from the day I kept my chamber, till I left it, and began to walk abroad, I restrained myself to so regular a diet, as to eat flesh but once a day, and little at a time, without salt or vinegar; and to one moderate draught, either of water or small ale, I concluded to trust to abstinence and exercise, as I had ever resolved, if I fell into this disease; and if it continued,*

to confine myself wholly to the milk-diet, of which I had met with very many and great examples, and had a great opinion even in long and inveterate Gouts. Besides this refuge, I met with, in my visits and conversation arising upon my illness, many notions or medicines very new to me, and reflections that may be so perhaps to other men. *These notions or medicines are then stated and the letter concludes thus:*

All these things put together, with what a great physician writes of cures by whipping with rods, and another with holly, and by other cruelties of cutting or burning, made me certainly conclude, that the Gout was a companion that ought to be treated like an enemy, and by no means like a friend, and that grew troublesome chiefly with good usage; and this was confirmed to me, by considering that it haunted usually the easie and the rich, the nice and the lazy, who grow to endure much, because they can endure little: that make much of it as soon as it comes, and yet leave not making much of themselves too: that take care to carry it presently to bed, and keep it safe and warm, and indeed lay up the Gout for two or three months, while they give out that the Gout lays up them. On t'other side, it hardly approaches the rough and the poor, such as

labour for meat, and eat only for hunger; *that drink water, either pure, or but discoloured with malt; that know no use of wine, but for a cordial, as it is, and perhaps was only intended:* or if such men happen by their native constitutions to fall into the Gout, either they mind it not at all, having no leisure to be sick; or they use it like a dog, they walk on, or they toil and work as they did before, they keep it wet and cold; or if they are laid up, they are perhaps forced by that to fast more than before, and if it lasts they grow impatient, and fall to beat it, or whip it, or cut it, or burn it; and all this while perhaps never know the very name of the Gout.

Let the disease be new or old, and the remedies either of common or foreign growth, there is one ingredient of absolute necessity in all cases: for whoever thinks of curing the Gout without great temperance, had better resolve to endure it with patience, and I know not whether some desperate degrees of abstinence would not have the same effect upon other men, as they had upon Atticus, who weary of his life as well as his physicians, by long and cruel pains of a Dropsical Gout, and despairing of any cure, resolved by degrees to starve himself to death, and went so far, that the physicians found he had ended his disease instead of his life; and told him that to be well,

there would need nothing but only resolve to live. His answer was noble: that since dying was a thing to be done, and he was now so far on his way, he did not think it worth the while to return. This was said and done, and could indeed have been so by none, but such a man as Atticus, who was singular in his life, as well as his death, and has been ever, I confess, by me as much esteemed in both, as any of those that have made greater figures upon the busie scenes of their own times, and since in records of story and fame.

But perhaps some such methods might succeed with others upon the designs to live, as they did with him upon those to die; and though such degrees may be too desperate, yet none of temperance can, I think, be too great for those that pretend the cure of inveterate Gouts, or indeed of most other diseases to which mankind is exposed, rather by the viciousness than by the frailty of their natures. Temperance, that virtue without pride, and fortune without envy, that gives indolence of body, and tranquillity of mind; the best guardian of youth, and support of old age; the precept of reason, as well as religion; and physician of the soul as well as the body; the tutelar goddess of health, and universal medicine of life, that clears the head, and cleanses the blood, that

eases the stomach, and purges the bowels, that strengthens the nerves, enlightens the eyes, and comforts the heart: in a word, that secures and perfects digestion, and thereby avoids the fumes and winds to which we owe the cholick and the spleen; those crudities and sharp humours that feed the scurvy and the Gout, and those slimy dregs out of which the Gravel and Stone are formed within us. Diseases by which we often condemn ourselves to greater torments and miseries of life, than have perhaps been yet invented by anger or revenge, or inflicted by the greatest tyrants upon the worst of men.

I do not allow the pretence of temperance to all such as are seldom or never drunk, or fall into surfeits; for men may lose their health, without losing their senses, and be intemperate every day, without being drunk perhaps once in their lives: nay, for ought I know, if a man should pass the month in a college-diet, without excess or variety of meats or of drinks, but only the last day give a loose in them both, and so far till it comes to serve him for physick rather than food, and he utter his stomach as well as his heart; he may perhaps, as to the meer considerations of health, do much better than another that eats every day but as men do generally in England, who pretend to live well in

court or in town; that is, in plenty and luxury, with great variety of meats, and a dozen glasses of wine at a meal, still spurring up appetite when it would lie down of itself; flushed every day but never drunk; and with the help of dozing three hours after dinner, as sober and wise as they were before.

But that which I call temperance, and reckon so necessary in all attempts and methods of curing the Gout, is a regular and simple diet, limited by every man's experience of his own easie digestion, and thereby proportioning, as near as well can be, the daily repairs to the daily decays of our wasting bodies. Nor can this be determined by measures and weights, or any general Lessian rules; but must vary with the vigour or decays of age, or of health, and the use or disuse of air, or of exercise, with the changes of appetite; and thereby what every man may find or suspect of the present strength or weakness of digestion : and in case of excesses, I take the German proverbial cure by a hair of the same beast, to be the worst in the world; and the best to be that which is called the monk's diet, to eat till you are sick, and fast till you are well again. *In all courses of the Gout, the most effectual point I take to be abstinence from wine, further than as a cordial where faintness or want of spirits require it: and*

the use of water where the stomach will bear it, as I believe most men's will, and with great advantage of digestion, unless they are spoiled with long and constant use of wines or other strong drinks. In that case they must be weaned, and the habit changed by degrees, and with time, for fear of falling into consumptions, instead of recovering Dropsies or Gouts. But the wines used by those that feel or fear this disease or pursue the cure, should rather be Spanish or Portugal, than either French or Rhenish; and of the French, rather the Provence or Languedoc, than the Bourdeaux or Champagne; and of the Rhenish, the Ringaw and Bleker, of which at least it may be said that they do not so much harm as the others.

But I have known so great cures, and so many, done, by obstinate resolutions of drinking no wine at all, that I put more weight upon the part of temperance, than any other. And I doubt very much whether the great increase of that disease in England within these twenty years, may not have been occasioned by the custom of so much wine introduced into our constant and common tables: for this use may be more pernicious to health than that of taverns and debauches, according to the old stile, which were but by fits, and upon set or casual encounters. I have sometimes thought that

this custom of using wine for our common drink, may alter in time the very constitution of our nation, I mean the native tempers of our bodies and minds, and cause a heat and sharpness in our humours, which is not natural to our climate. Our having been denied it by nature, is argument enough that it was never intended us for common use; nor do I believe it was so in any other countries, there being so small a part of the world where it grows; and where it does, the use of it pure being so little practised, and in some places defended by customs or laws. So that Turks have not known it, unless of late years; and I have met with many Spaniards, that never tasted it pure in their lives; nor in the time when I was in France, did I observe any I conversed with to drink it unmixt at meals. The true use of wine is either as I mentioned, for a cordial; and I believe there is not a better to such as drink it seldom; or else what the mother of Lemuel tells her son, *Give strong drink to him that is ready to perish, and wine to those that are heavy of heart; let him drink and forget his poverty, and remember his misery no more.* At least it ought to be reserved for the times and occasions of feast and of joy, and be treated like a mistress rather than a wife, without abandoning either our wits to our humours, or our healths to our pleasure, or that of one sense to those of

all the rest, which I doubt it impairs. This philosophy I suppose may pass with the youngest and most sensual men, while they pretend to be reasonable; but whenever they have a mind to be otherwise, the best way they can take, is to drink or to sleep, and either of them will serve the turn.

DR. GARNET.

The idea that wine or spiritous liquors assist digestion, is false. Those who are acquainted with chemistry, know that food is hardened, and rendered less digestible by these means; and the stimulus, which wine gives to the stomach, is not necessary, excepting to those who have exhausted the excitability of that organ, by the excessive use of strong liquors. In these, the stomach can scarcely be excited to action, without the assistance of such a stimulus. If the food wants diluting, water is the best dilutent. Water is the only liquor that nature knows, or has provided for animals: and whatever nature gives us, is, we may depend upon it, the best, and the safest for us. Wine ought to be reserved as a cordial in sickness, and in old age; and a most salutary remedy would it prove, did we not exhaust its power by daily use.

I am sensible that I am treading on delicate ground, but I am determined to speak my sentiments with plainness and sincerity, since the health and welfare of thousands are concerned. Most persons have so indulged themselves in this pernicious habit of drinking wine, that they imagine they cannot live without a little every day; they think that their very existence depends upon it, and that their stomachs require it. Similar arguments may be brought in favour of every other bad habit, though, at first, the violence we do to nature makes her revolt; in a little time she submits, and is not only reconciled, but grows fond of the habit; and we think it necessary to our existence: neither the flavour of wine, of opium, of snuff, or of tobacco, are naturally agreeable to us: on the contrary they are highly unpleasant at first; but by the force of habit they become pleasant.

It is, however, the business of rational beings to distinguish carefully, between the real wants of nature, and the artificial calls of habit; and when we find that the last begin to injure us, we ought to use the most persevering efforts to break the enchantment of bad customs; and though it cost us some uneasy sensations at first, we must learn to bear them patiently; a little time will reward us for our forbearance, by a re-establishment of health and spirit.

Garnet, 287.

Linnæus, in his "Travels through Lapland," remarks that they have few diseases, and that Gout and Stone are unknown among them, which he attributes to the water, which is particularly pure, and which is their constant drink. And to their abstinence from all fermented liquors, especially spirits.

RUMAZINI.

Among the Persians, the Gout and Stone are hardly known, because the natives are, by the Mahometan laws, enjoined to abstain from wine; but that the stone is generated by the immoderate use of wine is sufficiently obvious, from the state of those who live in countries where wine abounds, such as the inhabitants of the banks of the Rhine, the Franconians, Austrians, and some others.

THE INHABITANTS OF NEW ZEALAND.

(See Hawkesworth's Voyages.)

Water is their universal and only liquor, as far as we could discover; and if they have really no means of intoxication, they are, in this particular, happy beyond any other people that we have yet seen or heard of. As

there is perhaps no source of disease either critical or chronic, but intemperance and inactivity, it cannot be thought strange that these people enjoy perfect and uninterrupted health: in all our visits to their towns, where young and old, men and women, crowded about us, prompted by the same curiosity that carried us to look at them, we never saw a single person who appeared to have any bodily complaint, nor among the numbers that we have seen naked, did we once perceive the slightest eruption upon the skin, or any marks that an eruption had left behind. Another proof of health, which we have mentioned upon a former occasion, is the facility with which the wounds healed that had left scars behind them, and that we saw in a recent state; when we saw the man who had been shot with a musket-ball through the fleshy part of his arm, his wound seemed to be so well digested, and in so fair a way of being perfectly healed, that if I had not known no application had been made to it, I should certainly have enquired with a very interested curiosity, after the vulnerary herbs and surgical art of the country. A farther proof that human nature is here untainted with disease, is the great number of old men that we saw, many of whom, by the loss of their hair and teeth, appeared to be very ancient, yet none of them were decrepit, and though not

equal to the young in muscular strength, were not a whit behind them in cheerfulness and vivacity.

"Strong waters," says an eminent physician, "should never be taken but by the direction of a physician, or in the agonies of death; for," adds he, "when persons arrive at that state, that these liquors become necessary to their ease and freedom of spirits, they may be justly reckoned among the dead, both as to the short time they have to live, and the little use they can be of to themselves or mankind." We see from hence, what unnecessary, and what superfluous things these liquors are, and how well it would be for the public to have such a trade restrained, and its followers reduced to smaller numbers. "Strong liquors," says the same excellent author, "were never designed for *common* use. They were formerly kept in England, as other medicines are, in apothecaries' shops, and prescribed by physicians as they do diascordium and Venice treacle."

The subject is still more tender, with regard to the softer and more delicate part of the creation. My mind is wounded but to think of imputing any share of this depravity to them. But alas! 'tis too well known to be concealed; and it would be in vain to endeavour to draw

a veil upon a vice, that is always attended with open effects; and, like murder, will not lie long hid, wherever it is practised; however secret the *fair practiser* of it imbibes the fatal mischief. Yet is the subject too delicate to be insisted upon: I must, however, just observe, that as it is always attended with the most terrible consequences to their posterity as well as to themselves, that most excellent part of the human species, whose principal glory is their affection to their innocent infants, would do well to reflect upon the shockingness of a fault, which entails misery upon their harmless progeny as long as they live; and often cuts asunder the thread of life as soon as it is spun; of which innumerable examples might be given; but I shall here content myself with the two following, which are undoubtedly true, and in which every one of the sex, as in a glass, may see the consequences that must inevitably attend upon this pernicious habit.

The first instance is that of a lady, in the flower of her age, unhappily given up to the drinking of these pernicious liquors. The effect it had upon her miserable offspring was lamentable. She had several children born, strongly marked with the emaciating consequences of the mother's fault; but they died in the month; and at last she had one, of which

she was, with much difficulty, and by the help of a man, delivered, all shrivelled and black, and grievous to behold; which, having no strength to help itself into the world, died in the birth. The doctor told the unhappy lady, when he visited her after she had been delivered near a month, that he thought it his duty to acquaint her, that she must *change her liquors*, or, in all probability, the next time she was with child she would not survive her delivery.

This, together with the tender remonstrances of her husband, who had encouraged the doctor, (on the information he had from him, of the danger she would be in) to deal so freely with his wife, had some effect upon her mind; but it was her hard lot soon after to bury her husband, and then she returned to the old habit, and after about a year's widowhood, marrying again, she died of her first child by the second marriage, just as the unhappy infant was brought into the world, dead, shrivelled, deformed, and discoloured as the former.

These children might be said to be happy in that they were never punished with a life, so miserable as that of another, now about three years old, the unhappy offspring of a lady of good fortune, whose family and husband, a friend of mine intimately knows. This lady was

addicted much to the love of these baneful liquors; and began with Barbadoes waters, which her husband, at the request of her mother, a lady of piety and virtue, refusing her, she sunk into a taste for the lowest English spirits she could procure, and being likely, (as her physician told her, because of the wretched habit she had contracted) to have no other child to inherit a plentiful estate, which her husband possesses in her right, and is limited to *her* descendants only, she was determined, by a well intended tenderness, to suckle this herself. She held her purpose for about three months, during which time the child, though small at first, declining daily, she put it out to a wholesome sober nurse; but the poison it had sucked before and after its birth, from its unhappy mother, was so prevalent, that all the art of physic, all the care of its nurse, could not recover the mischief, and clothe its little half dried bones, with aught but a shrivelled sallow skin. It has now the look of an old withered baby, its skin loose and wrinkled, for it has no flesh; and is no bigger than one of a month old, and no more able to walk or stand than it was at that age; and yet lives, if we may say *lives*, by the help of art, a miserable memento of its wretched mother's unnatural habit. She, herself, poor lady, has been long unable to see the child without grief,

and miserable as is the life it drags on, 'tis likely now, it seems, to be of a longer date than hers; for she is at this time languishing under the last stage of a consumption, and die when she will, leaves no child behind her, that has cause to *bless*, but on the *contrary*, her memory, for giving it a life so miserable.

I need not, I dare say, add any thing to aggravate the horror of these sad examples. To be the means of bringing children into the world only to be miserable, is such a shocking thought as may strike even the most abandoned with some degree of remorse! But the subject is too tender, as I have hinted, to dwell upon; and I will therefore quit it; and, oh, that there had been no occasion to say so much upon it, to this more delicate part of the human species!

Chymists, who have distilled and rectified spirits so high, as to separate them as much as may be, from their more watery parts, have found, that on all possible trials, *all distilled fermented liquors are the same*, whether distilled from the fermented juice of grapes, or from corn, grain, or other fermented fruits.

The truth of this appears from hence; put small pieces of raw flesh into any of these dis-

tilled spiritous liquors, whether brandy alone, or any composition mixed with it, as orange brandy, ratifia, cinnamon water, citron water, plague, or surfeit water; and it has been found by repeated trials, that all these harden it, after having lain in some time.

A plain and obvious proof, that since they all have the same effect on flesh, the spirit of them all is the same; consequently the pernicious effects of all these distilled spiritous liquors upon human bodies are found to be the same.

It is well known that multitudes, in or near sea-port towns, are as effectually destroyed by the habitual drinking of French brandy, as those who are habituated to any other distilled spiritous liquors.

This is the case too with those whose wealth can supply them with the more costly and palatable cordials.

They find the same dispiritedness, want of appetite, and longing after repeated doses.

The same holds true of rum, which destroys multitudes in America, and has even depopulated whole countries of the native Indians.

The excessive drinking of rum punch is looked upon to be the cause of the late great mortality in Jamaica.

Yet how common is it to hear men call rum a wholesome liquor! It is oily and must be wholesome, say they, because that if raw flesh be put into it, it will preserve it plump, fresh, supple, and soft; whereas brandy hardens it. And so does rum also when it has continued in it some time, sooner or later, in proportion to its strength.

This holds good of all other distilled spiritous liquors: some may, indeed, be more palatable than others; but they are all in a manner equally pernicious and dangerous, that are of equal strength; and those most destructive which have the most spirit in them: which spirit being of a harsh, fiery, and acrimonious nature, as it is found, for want of nourishment, to seize on and harden raw flesh put into it, so it does greatly injure the stomach, bowels, liver, and all other parts of human bodies; especially the nerves, the immediate and principal instruments of life.

If it be true (as may be demonstrated) that the constitution cannot be preserved in health, unless the fluids have a determinate degree of

fluidity, and the canals or containing vessels, a determinate degree of elasticity, or springiness; it necessarily follows, that such liquors, as have a natural tendency to render the fluids too viscid and acrimonious, and the solid containing vessels too narrow and rigid, must like poisons, unavoidably cause such a disorder in the animal system, as cannot fail to produce, if not immediately, yet in a very short time, chronical distempers of the most fatal kind; viz. consumptions, dropsies, jaundice, &c. to say nothing of acute disorders; such as pleurisies, fevers, and the like; whose symptoms are undoubtedly greatly aggravated, and often rendered incurable by the previous use of hot spiritous liquors. This will be attested by any physician of any practice about town. And, farther, that though these and other chronical distempers, when they happen to temperate persons, are often cured by the help of medicine, this is hardly ever the case with those that are addicted to the drinking of spirits.

The constitution of the blood is observed to be spoiled by it, its red parts being consumed; whereby the blood is impoverished to such a degree, as to have ten times more serum in it than red parts: whence hectic fevers, consumptions, and the like diseases.

Hence it is, that these spiritous liquors rarely fail to destroy the appetite and digestion of those who habituate themselves to them; for by weakening the nerves, they make them insensible. When first drank, they seem to comfort the stomach, by contracting its too relaxed and flabby fibres, as also to warm the blood; but the coats of the stomach soon relaxing again, the unhappy persons are thereby soon reduced to a cold, languid and dispirited state, which makes them impatient to get rid of it, by fresh supplies of the same deadly liquor, which, instead of curing, daily increases the disease.

Whence also sometimes great loss of blood, by the blood-vessels being corroded and torn asunder, or else, by being too much weakened, relaxed and broken, the thin sharp serum easily oozes through their substances, and throws those unhappy persons into fatal dropsies.

When they are not drank in such large quantities as to kill immediately, but are daily used; then, besides many other diseases, they are apt to breed polypus's or fleshy substances in the heart; which polypus's, as they grow larger, do, by hindering and retarding the motion of the blood through the heart, thereby farther

contribute to the faintness and dispiritedness of those unhappy persons; and at length, by totally stopping the course of the blood, as effectually kill, as if a dart had been struck through the liver.

There are indeed some few of so strong a constitution, that they can lead an intemperate life for a number of years, without feeling any sensible decay.

Yet in the end they usually pay dear for their former excesses, when the effects of these strong liquors vent themselves in sickness and diseases, and make the unhappy wretches a miserable monument of the sad effects of the beastly sin of drunkenness.

Query II.

Does the drinking fermented liquors contribute to bodily Strength?

STRENGTH of body, which consists either in suffering or in acting,* may be considered either Permanent or Temporary.

Permanent Strength.

1. Does not the opinion that fermented liquors contribute to strength originate in their immediate effect in removing languor?

2. Although it has been said, by great authority,† that a regimen conducing to the prolong-

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* Strength. { Activity. { 1. Force. 2. Swiftness. } Patience. { 1. Hardness against wants. 2. Endurance of pain. }

† It must be carefully observed, says Lord Bacon, that receipts conducing to the prolongation of life may be injurious to health, and that receipts beneficial to health may abridge life.

ation of life may be injurious to health; and that a regimen beneficial to health may abridge life: yet, from the intimate connexion between health and permanent strength, it is difficult to suppose that any regimen beneficial to health can be injurious to permanent strength. It seems, therefore, that the effect of fermented liquors in producing permanent strength depends upon their effects on health.

Dr. FRANKLIN.

3. To the printing-house of Watts, near Lincoln's-Inn-Fields, I offered myself, and was accepted; and in this house I continued during the remainder of my stay in London.

On my entrance I worked at first as a pressman, conceiving that I had need of bodily exercise, to which I had been accustomed in America, where the printers work alternately as compositors and at the press. I drank nothing but water. The other workmen, to the number of about fifty, were great drinkers of beer. I carried occasionally a large form of letters in each hand, up and down stairs, while the rest employed both hands to carry one. They were surprised to see by this and many other examples, that the American Aquatic, as they used

to call me, was stronger than those who drank porter. The beer boy had sufficient employment during the whole day in serving that house alone. My fellow pressmen drank every day a pint of beer before breakfast, a pint with bread and cheese for breakfast, one between breakfast and dinner, one at dinner, one again about six o'clock in the afternoon, and another after he had finished his day's work. This custom appeared to me to be abominable: but he had need, he said, of all this beer, in order to acquire strength to work.

I endeavoured to convince him that the bodily strength furnished by the beer could only be in proportion to the solid part of the barley dissolved in the water of which the beer was composed: that there was a larger portion of flour in a penny loaf, and that consequently if he ate this loaf, and drank a pint of water with it, he would derive more strength from it than from a pint of beer.*

Dr. RUSH.

4. I maintain, with equal confidence, that spiritous liquors do not lessen the effect of hard

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* See ante, p. 1.

labour upon the body. Look at the horse, with every muscle of his body swelled from morning till night in the plough or the team, does he make signs for spirits to enable him to cleave the earth, or to climb a hill?—No.—He requires nothing but cool water and substantial food. There is neither strength nor nourishment in spiritous liquors; if they produce vigour in labour, it is of a transient nature, and is always succeeded with a sense of weakness and fatigue. These facts are founded in observation; for I have repeatedly seen those men perform the greatest exploits in work, both as to their degrees and duration, who never tasted spiritous liquors.*

MILTON.

4. O madness! to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook.†

When the Angel of the Lord appeared unto the wife of Manoah, and promised that she who was now childless, should bear a son, he gave to

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* Ante, p. 17.

† Ante, p. 12.

her this strong injunction, "*Now therefore beware, I pray thee, drink not wine, nor strong drink.*" And when Manoah besought the heavenly messenger that he would vouchsafe to shew to him "*how to order the child,*" the angel of the Lord answered, "*of all that I have said to the woman let her beware.*"

"*She may not eat of any thing that cometh of the vine, nor drink wine, nor strong drink.*"

And the woman bare a son, and called his name Samson, and the child grew and the Lord blessed him.

Judges, 13.

A. CARLYSLE, Esq.

5. A vulgar error prevails, which is, that strong liquors are essential to bodily strength. This false opinion is partly grounded on the idea of a nutritious property in those liquors, and partly perhaps on a logical error in using the word strong, as being necessarily connected with strengthening the animal body. The first notion is entirely wrong, since it is proved by continual evidence that strong liquors are inimical to animal life throughout the creation, and that no living animal or plant can be supported by such fluids, but that on the contrary they all

become sickly and perish under their influence. Nourishing substances require to be of a similitude with the substances to be nourished; and the constituent materials of man and the whole of the living creation contain no such compositions as those fermented and spiritous liquors. Such liquors cannot therefore be reckoned useful in the way of nourishing or maintaining the principal materials of the human body. But it may be argued that strong liquors help the stomach to digest, and stimulate the actions of the blood-vessels and the nervous system. I presume that no man would give a lamb, a calf, a chicken or a duck such liquors with a hope of rendering it sooner fat, and of sweeter flesh, even if such liquors were so cheap as to make it an economical process. Yet many parents do this to their infant children. Those who have fairly tried the powers of digestion in their own stomachs, with and without strong liquors, will decide this question; not but that medicinally such drinks are occasionally useful: however, the fate of those individuals is truly deplorable who cannot exist without an exhausting stimulus.*

6. † As experience shows that some persons

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* Ante, p. 5, 6, 7.

† This is extracted from a private lecture delivered by Mr. Carlysle upon the subject of Fermented Liquors.

employ fermented liquors habitually and with apparent impunity, it may be well to consider the age, constitution, and habit, in which these liquors are more or less injurious. The most obnoxious practice is assuredly that of giving children wine and strong drinks at an early period. In infancy the texture of the growing body is more susceptible of disordered changes than after maturity. The fibres are then more susceptible of irritation: and alterations of structure, or errors in any of the functions of the body may be then established, and become the foundation of future disorders, which may prove irremediable. I doubt much whether the future moral habits, the temper and intellectual propensities are not greatly influenced by the early effects of fermented liquors upon the brain and sensorial organs. Of all the errors in the employment of fermented liquors that of giving them to children, seems to be fraught with the worst consequences. The next in the order of mischief is their employment by nurses, and which I suspect to be a common occasion of dropsy of the brain in young infants, as that is an inflammatory disease in its commencement. In old age wine is more admissible than in any other stage of life provided no inflammatory disorder, such as gout, exists, and provided it agrees with the stomach and liver, which it never does if it has once offended those organs.

Fermented liquors are supposed to be necessary for support under severe labour and exposure to hardship. The supposed benefit resulting from these drinks seems rather to be a delusion which diverts the mind from the irksomeness of labour and calls the attention from bodily suffering, whilst in reality the labour is greater by the work being performed with less skill and by the addition of another source of bodily exhaustion. The habitual employment of these strong liquors is decidedly less hurtful in cold climates, than in hot climates, and also less hurtful to persons using much exercise or labour in the open air, than to those who are sedentary and confined. Some weakly constitutions are driven along for a time by the stimulus of fermented liquors, which would otherwise remain languid; but it is questionable whether the forced state of exertion produced by the stimulus is not a source of premature decay. Certain manufacturers have unwisely encouraged the violent exertions of their labourers by strong liquors, from greediness of immediate gain, without regarding the moral and physical consequences which eventually fall upon themselves.

In the public military services by land and sea, the allowances of spiritous and fermented liquors are known sources of numerous diseases,

and of premature infirmity. The long and rapid marches of the ancient Greek and Roman armies, the privations and labours which they underwent, far surpass the powers of modern European soldiers, and those men drank no fermented liquors. Some of our Indian regiments possess the same powers, and their religion and customs deny them fermented liquors. Sir John Moore's army were found to improve in health during their distressing retreat to Corunna, as soon as the usual allowance of wine was unattainable.

OSBORN UPON THE TURKS' GOVERNMENT.

7. The total abstinence from wine is the most material sacrament of the Turks' obedience to Mahomet's law. Now lest any should pass it as a less pertinent piece of prudence, than really it is, I desire those that take more delight in condemning than acquitting the actions of antiquity, to suspend their judgments, till these reasons are weighed.

He was not so poor a naturalist as not to know *wine effeminates*, no less than enervates the body of man; the cause Samson's mother, together with himself, abstained from it; otherwise he might (by the witch his mistress) have been as easily charmed into drunkenness as sleep. For though it may not impossibly con-

jure up a present furious resolution, it was never yet famed for a friend to the habit of valour.

Temporary Strength.*

The production of temporary strength may be considered either, 1st. To remove debility, or, 2dly, To enable health to encounter unusual exertion.

Of Stimulants to remove Debility.

1. The different degrees of debility, which are, of course, susceptible of every variation between the slightest bodily fatigue and almost total exhaustion, may be removed by *two methods:* the one *gradual,* the other *rapid.* The *gradual* method is by rest, sleep and food, *that is* by an accumulation of the vital principle: the *rapid* method is by the operation of powerful stimulants, *that is* by calling into action the vital principle which remains: as, in fainting, by the application of volatile alkali or burnt feathers or any strong odour to the nostrils, or fermented liquor to the stomach.——The question is which of these two modes is in any and what case to be preferred?

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* Strength { Permanent; Temporary { 1. To remove debility. 2. To enable health to encounter unusual exertion.

2. Dr. South in his sermon on covetousness says, we see some estates like mushrooms, spring up in a night, and some who were begging or borrowing at the beginning of the year, ready to be purchasers before it comes about. But this is by no means the course or method of nature, the advances of which are still, gradual, and scarce discernible in their motions, but only visible in their issue.

3. " A standard of a damask rose, with the root on, was set in a chamber where no fire was, upright in an earthen pan, full of fair water, without any mixture, half a foot under the water, the standard being more than two foot high above the water; within the space of ten days the standard did put forth a fair green leaf, and some other little buds, which stood at a stay, without any shew of decay or withering, more than seven days. But afterwards that life faded, but the young buds did sprout on, which afterwards opened into fair leaves in the space of three months, and continued so awhile after, till upon removal we left the trial. *But note, that the leaves were somewhat paler and lighter coloured than the leaves used to be abroad.*"*

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* Bacon's inquiries on the acceleration of germination.

4. Rest, sleep and food seem to be the modes which nature has provided to repair fatigue and to restore vital energy. They are sufficient for "the tribe in the branches of the forest and "for the deer which range below, for the flock "on the mountain's side, for the herd in the "pasture of the valley. They are sufficient "for the elephant, for the tiger and for the "lion:" but man, to gratify present sensation, must have recourse to stimulants.

5. The stream, which nourishes a plant upon its bank, and causes it to flourish and blossom to the sight, may at the very same moment be undermining it at the root.

A LETTER IN ANSWER TO AN INQUIRY HOW DIFFERENT STIMULANTS TAKEN INTO THE STOMACH ACT UPON THE SYSTEM?

6. You have proposed to me to elucidate the darkest subject in natural philosophy: for there is surely nothing that seems to be involved in such impenetrable obscurity as the laws by which substances received into the stomach act on the human frame. You propose the subject to me in general terms, and I dare not contend with the difficulties it offers. You limit your inquiries to the action of stimulants, and yet I

feel inadequate to the task. I do not mean to assert that these laws are incomprehensible in their nature, for I know of no seeming obstacle that human industry may not surmount: but I think I may venture to affirm that the facts which have hitherto been collected on this subject are so completely independent of each other that they admit of no logical arrangement.

There are certain substances which, when taken into the stomach increase the vigor and activity of all the organs of the body: as animal and vegetable food, Peruvian bark, chalybeates, ether, alcohol, opium, &c. These may be called general stimulants.

There are certain substances which, when taken into the stomach increase the vigor and activity of some particular organ of the body: as glauber salt, castor oil, ipecacuanha, white vitriol, emetic tartar, &c. These may be called local stimulants.

Many substances may belong to both these classes: but the very essence of all stimulants is that they increase action, the increment varying with the stimulant and the circumstances under which it is employed. You will instantly perceive that this last class of substances may

be of infinite utility in disease: but to you who are devoted to the study of moral philosophy, the first class is by far the most important.

General stimulants differ greatly, not only in the mode but in the velocity with which they produce their effects. Some are scarcely received into the stomach before new life and vigor are imparted to the remotest branches of the frame. Others produce no sensible effect but by long and frequent repetition.

The first seem to be highly diffusible and their operation is transient.

The latter induce changes by the most delicate gradations and their operation is permanent.

There is either a certain quantity of action and of motive power in the human frame that is alone consistent with health, or there is a certain proportion between the action of different parts of the living system by which health is constituted. Subvert this proportion, increase or lessen rapidly this quantity of action and of motive power, and the functions of the system become necessarily disordered. Hence it follows that all highly diffusible stimulants are from the nature of their action injurious,

and that the high excitement they produce must be immediately followed by proportioned disorder in all the functions of the body. It is this disorder which produces that lassitude and languor which invariably follows excessive excitement and are proportioned to it. When such highly diffusible stimulants are rarely repeated, the healthy relation between the action of the different parts of the body may be quickly restored: but if often repeated that relation becomes subverted for ever and all the noblest faculties of man sink into contemptible decay.

But though they destroy health, they may be powerful agents in disease. It is possible that the vital functions of the system may be so weakly performed, that life itself would cease if they were not suddenly invigorated. And though this vigor upon the principles I have endeavoured to establish ought to be transient, experience has amply proved that whilst it prevails some nearer approach is made to that proportionate action between the different parts of the animal economy which is essential to health and some secret spring again put in motion that re-establishes harmony and rolls round the wheels of life with comparative ease and celerity.

2dly. Of Stimulants, To enable Health to encounter unusual Exertion.

7. I question whether strong drinks ever really give even a temporary strength to those who have not accustomed themselves too much to them. I remember in the north eastern part of Essex, during a very hot harvest, many labourers left off drinking strong beer and ale, from a belief founded on experience, that they could do more laborious and continued work when drinking only milk and the weak cider of the country, and eating chiefly vegetable food.*

A LETTER IN ANSWER TO AN INQUIRY AS TO THE DIET AND REGIMEN OBSERVED IN TRAINING PUGILISTS.

MY DEAR SIR,

8. It is difficult to obtain accurate information about the methods of training persons for athletic games. Some of the trainers make a secret of their art; some are so ignorant as to be unable to describe their rules with clearness,

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* Physiological Reflections by Thomas Foster.

and there are several different methods followed; many of them dictated by unfounded opinion, others by inveterate custom. The sum of my inquiries is to the following effect:

Beyond the age of forty, the human body appears to want that degree of ductility which the trainers require for boxing.

Under the age of twenty, the body is not so firm, nor the powers of exertion so durable as these persons desire.

Training for boxing comprises diet, exercise, air, and amusement.

A residence near a common, or open country, is preferred, and they all object to large cities.

Early rising, going early to bed, sleeping on a hard bed, and being much out of doors, are always directed.

The exercises are chiefly running the length of a mile once or twice a day, to accustom the organs of breathing to adapt themselves to violent muscular exertion, and which when obtained, is termed being in "good wind." They also spar occasionally to accustom the particu-

lar parts to their definite actions. The games of quoits and fives are also recommended, but sedentary games, such as cards and dice, and, indeed, all sorts of play for money is forbidden, as they are said to *fret* and distress the athlete, and prevent his getting into "*condition.*"

The diet is usually under-cooked animal food, especially beef, with flour puddings, potatoes, and bread, in moderation, but no fruits, or raw vegetables or vinegar: butter and sugar are also reckoned unsuitable.

Boxers are usually allowed either a moderate quantity of ale, such as one or two pints of ale per day, or one pint, at the utmost, of port wine;* and although the principal trainers are of opinion, that fermented liquors are not conducive to permanent strength, yet they say that the employment of them gives quickness to both the mind and the muscles, and without them a man is more sluggish and slow, which ill suits a battle that seldom lasts above three quarters of an hour. I am rather inclined to agree to their hypothesis; but for exertions of long duration, they consider training upon water diet the best.

The criterion of being in condition is deter-

* Q. Is fermented liquor ever used in training horses?

mined by the party being able to "run a mile without turning a hair." That he is full of hilarity and activity, and what they term "corky," which means a sense of springiness and lightness. This muscular flesh feels unusually firm and elastic, and his skin commonly shines, but the complexion is seldom ruddy. This state may be generally produced after from four to six weeks training, but it cannot be maintained by the same processes for many weeks together, and hence the trainers only begin at a suitable period before the engaged time to fight, for if protracted, the athlete again gets out of condition. The same occurs in the training of race horses, and fighting cocks. These persons seldom live long, and they are usually the victims of acute diseases, brought on by dissolute habits, especially consumptions and inflammations. The greater number of our modern celebrated boxers have died of pulmonary consumption. Galen, who was the regular physician and surgeon to the athletæ of his time and country, remarks upon their dissolute and short lives, and the acute disorders to which they were particularly liable. The maintenance of health and strength does not seem to be always consistent with strict rules of sameness in diet and exercises; perhaps, the little vicissitudes in all the functions of the animal body, induced by slight changes of food, air, bodily activity, and amuse-

ment, may be sufficient causes to prevent many disordered errors, to which a monotonous sameness may render us especially liable. National diseases, local diseases, the especial diseases of men following certain professions or trades, and even family diseases, may be often traced to customs and influences which operate more effectually than taint of blood, or hereditary constitutional disorder.

My dear Sir,

Truly yours,

A. C.*

9. The long and rapid marches of the ancient Greek and Roman armies, the privations and labours which they underwent, far surpass the powers of modern European soldiers, and those men drank no fermented liquors. Some of our Indian regiments possess the same powers, and their religion and customs deny them fermented liquors. Sir John Moore's army were found to improve in health during their distressing retreat to Corunna, as soon as the usual allowance of wine was unattainable.

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* Vide a work lately published, giving an account of the manner of training observed by the most celebrated pedestrians and pugilists.

NIGER.

He forbade the use of wine in the army, wishing the soldiers to accustom themselves to vinegar mixed with water, in conformity with the ancient regulation. It may readily be imagined that such a reform would give great offence to the troops; but Niger was resolute; and some soldiers who guarded the frontiers of Egypt having one day asked him for some wine—"What do you say?" replied he to them; "you have the Nile, and wine is unnecessary for you." Upon another occasion, some of his troops being conquered by the Saracens, excused themselves upon the plea of weakness, owing to this regulation. "An excellent reason," said he to them, "for your conquerors drink nothing but water."

Query III.

Is the drinking Fermented Liquors a necessary compliance with a common custom of society?

DR. JOHNSON.

1. *Boswell.*—"The great difficulty of resisting wine is from benevolence. For instance, a good worthy man asks you to taste his wine, which he has had twenty years in his cellar."—*Johnson.*—"Sir, all this notion about benevolence arises from a man's imagining himself of more importance to others than he really is. They don't care a farthing whether he drinks wine or not."—*Sir Joshua Reynolds.*—"Yes they do for the time."—*J.*—"For the time! if they care this minute, they forget it the next. And as for the good worthy man; how do you know he is good and worthy? No good and worthy man will insist upon another man's drinking wine. As to the wine twenty years in the cellar—of ten men, three say this merely because they must say something; three are telling a lie when they say

they have had the wine twenty years; three would rather save the wine; one perhaps cares. I allow it is something to please one's company, and people are always pleased with those who partake pleasure with them. But after a man has brought himself to relinquish the great personal pleasure which arises from drinking wine, any other consideration is a trifle. To please others by drinking wine is something only if there be nothing against it. I should however be sorry to offend worthy men:

> "Curst be the verse how well soe'er it flow,
> "That tends to make one worthy man my foe."

B.—"Curst be the *spring*, the water."—*J.*—"But let us consider what a sad thing it would be if we were obliged to drink or to do any thing else that may happen to be agreeable to the company we are in."—*Langton.*—"By the same rule you must join a gang of cut-purses."

DON QUIXOTE.

2. "Truly, Madam, answered Sancho, I never in my life drank for any bad purpose: for thirst it may be I have: for I am no hypocrite: I drink when I have a mind and when I have no mind, and when it is given me, not to be

thought shy or ill bred: for when a friend drinks to one, who can be so hard hearted as not to pledge him?"

ANECDOTE.

3. In travelling some years since I met with a young foreigner, who having spent his winter in London was about to return to his native land. He descanted with some satire and considerable vivacity upon the manners and customs of England, "but of all customs," said he, "the most ridiculous appears to me to be the mode in which you drink healths; one would think that drunkenness was a virtue, and that, in order to incite men to it, it was necessary to persuade them to swallow large potions, by associating with the glass the friend we value or the mistress we love. I arrived in your great metropolis with a desire to profit by the many sources of improvement which it affords, and, in order to acquire useful commercial information, I had many recommendations to your first merchants, but the cup of knowledge was for ever put from my lips by the cup of Circe, and the morning's wish to be a man was fatally counteracted by the daily conspiracy which invariably made me a beast. It was in vain that I pleaded my dis-

like to wine, my inability to understand the political sentiment which I was called upon to pledge, or the toast, the name of a man of whom I had never heard; I was answered by some trite remark of compliance with custom, which was enforced by an adage of "doing at Rome as others do;" this proverb is translated very literally by an Englishman, for the benefit of all foreigners, but he can never be made to understand it in any country but his own. Having survived a course of dinners, with much suffering of body and mind, I saw an election impending, and felt that I must retreat or die: I prepared for my departure, not without many imprecations upon that demon so falsely called hospitality, how unlike the household deity I had been wont to worship!—It was necessary before I left the country, that I should entertain in return.—My friends were invited, and my friends came. The dinner was prepared at one of their best taverns, and my orders were observed, for it was plentiful and profuse;—When that silent satisfaction prevailed, which declares that every man has eat as much as he possibly can, I addressed my guests to the following purport:

"I am very sensible of your kindness to a stranger; I do not see any man here who has not vied with his neighbour in performing the

rites of hospitality in pursuance of good old customs, and for the glory of England. You have taught me how to be kind, and I in my way will endeavour to requite you." Upon giving a signal a large Westphalia ham was set upon the table, and each man furnished with implements for eating. Having cut a large piece and put it upon my fork, I stood up with much solemnity, and said *the King!* My guests endeavoured to evade this; Gentlemen, said I, I call you to order; this is not a matter of choice, and I shall fine every man a bumper of ham, who does not eat to the glory of that virtuous monarch. It was in vain that my friends repeatedly assured me they could not eat, that they disliked every sort of swine's flesh! that they should be seriously ill! God forbid that you should not be sick, said I, my dear friends; which of you suffered me to depart well or in my senses? I trust that I am not less hospitable, or less alive to the merits of the great men you have taught me to reverence! Not an orator in either house shall be forgotten, not an admiral or general that shall not have his correspondent piece of ham. Why should I dwell longer upon this scene? I obliged them to eat for the honour of their country, till sick and disgusted I permitted them to depart; but I trust they carried with them a subject for reflection,

which will be recollected with advantage when I am far from them.

GIBBON.

4. In letter 38, Gibbon speaking of a person to whom he had sold an estate, and with whom he was doomed to dine, says: "This morning at "nine we struck at 20,000*l.* after a very hard "battle. As times go I am not dissatisfied: "**** and the new Lord of Lenborough (which "was the estate sold) by name ** dined with "me: and though we did not speak the same "language, yet, by the help of signs, such as "that of putting about the bottle, all the na-"tives seemed well satisfied."

OF DRUNKENNESS. IN A DIALOGUE BETWEEN ENCRATIUS AND ŒNOPHILUS. BY JEREMY COLLIER.

5. *Encrat.* *Œnophilus*, good morrow to you; you are outward bound, I perceive; won't you take a friend along with you this morning?

Œnoph. With all my heart, if you'll walk into the fields; for I want a little air to refresh me.

Encrat. That I believe; for you seem to have a strange mist about your eyes: I'm afraid those vapours were all exhal'd from your stomach.

Œnoph. You guess right: I own I was somewhat over-dos'd last night.

Encrat. Last night! that's a jest: you have gone through a *course* since I saw you: and let me tell you, this physick does not agree with you; for you look much worse than you did a month since.

Œnoph. It may be so: we have been in hot service, as it has happen'd.

Encrat. You have been in a *furnace*, I think, and are almost distill'd to a *caput mortuum:* for, to be free with you, you look wretchedly flat and insipid. Your eyes are red, and swell'd, as if you had been under some unusual discipline. What! do you drink out of mortification? Is it enjoin'd you as a penance? For such, I remember, has formerly been the advice of a certain *Director.*

Œnoph. I find by the gravity of your face, your raillery has earnest at the bottom: and, to satisfy you, I grant, intemperance is a fault; I wish I could get above it: but, you know, I am a man of business; and that won't go on without taking a glass, and being a little sociable.

Encrat. For all that, there's a great deal of

business done upon the *Exchange* without a bottle. The *Dutch*, you know, are traders: but 'tis not their custom to drink till their affairs are dispatch'd, and the day is over.* *Œnophilus*, coffee and tea make many a good bargain in *London:* and I could tell you of some men of figure there, who are as remarkable for their sobriety as for their wealth. To be clear: this drinking in defence of our *calling*, is but a mere pretence. We are govern'd by our palate, or over-borne by the pleasure of the company; and then to fence off the imputation, we make business our excuse, and take shelter in necessity. But these allegations are but trifling. For suppose my *goods*, both for quality and price, are fit for my chapman's purpose, will he not deal with me, because I refuse to take glass for glass with him? Will he baulk his interest, and punish himself for so small an incompliance? Drinking, by confession, is but subservient to *trade*, and ministerial to the *pocket;* and therefore, one would think it should never over-rule the main design. I don't perceive, but trades-men sell their commodities in their *shops* well enough without setting a *bottle* upon the *compter*.

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* Sir William Temple's Netherlands.

Œnoph. That's true: however, you may sometimes work a customer much better at the *tavern.* When a man is *enter'd,* he is apt to be more pliable and good-natur'd; he is not so over-burden'd with caution; he does not haggle so hard, nor clog the bargain with so many scruples and demands. Now if you are so abstemious, it may be, he won't drink by himself, and then you lose the benefit of his humour.

Encrat. I suppose your humour is always the same. You are proof against these disadvantages; your head is *above water* when you plunge deepest: otherwise, it may be, you would not venture so far. Your project, I confess, is extraordinary. You make a *bait* of the bottle, and give your friend an *opiate* to circumvent him; and when you find his discretion begins to nod, you seize the opportunity, and surprize him. Will this practice stand the test of your conscience? Is it not drinking with a felonious intent? Does it not double the crime, and add injustice to intemperance?

Œnoph. When you have said all; a man that does not conform to the common usage, makes but a wooden figure on't.

Encrat. Is custom then the rule of life, and the standard of practice? And are we never to do any thing without a majority on our side? If we are govern'd by *numbers,* we shall live

strangely at random. If you go to the *poll*, sense and conscience will lose it in most cases. Certainly you don't consider the consequences of drinking, otherwise you would not talk at this rate.——

Œnoph. Now, I suppose, we must have a declamation upon this head.

Encrat. No, I won't be tedious; but pray, have a care you don't get too much of this rhetorick into your bones. If you continue to gorge yourself with this freedom, you will find the *tone* of your stomach weaken'd, the *acids* spoil'd, and your digestion good for nothing. And when you are once disabled in this faculty, your constitution is undermin'd, and the business commonly ends in dropsy or consumption. This misfortune in the *first concoction*, ruins all. Unless the juices are well prepar'd in the stomach, the blood and spirits must suffer of course, the nerves and muscles relax, and the functions of life lie by, and languish. How many young people do we see miscarry upon this conduct, and tire upon the road before the journey is half reach'd?

Œnoph. I grant you, to be always pouring in oil, is the way to overset the flame, and extinguish the lamp; if you lay a country constantly under water, you must of necessity spoil the soil, and lose the product; but then this is the folly of the management.

Encrat. Have a care of being an instance: your last allegory puts me in mind, how much some people suffer for this crime before execution. Have you not seen men that made a promising appearance at first, that set forward with genius and improvement? Have you not seen them metamorphose themselves at the tavern, drown their parts, and drink away their shape to that degree, as one would almost have thought that *Circe* had been their drawer.

Œnoph. I'm so far of your mind, that, I believe, more people break their brains by drinking than study: for, though the latter may be troublesome enough, yet a book is not so hard as a bottle: but, what are we to have next?

Encrat. Why, give me leave to remark farther, that intemperance is a dangerous companion. It throws people off their guard, betrays them to a great many indecencies, to ruinous passions, to disadvantages in fortune; makes them discover secrets, drive foolish bargains, engage in *play*, and often stagger from the tavern to the *stews*. I don't say, this is every man's case; but the frequency of the mischief is sufficient to fright you from the practice. By intemperance, weakness is discovered, and ill humour improv'd. The heat of wine makes the malice creep out, warms the snake, and gives vigour to the poison. What misbe-

haviour, what outrage; how many murthers may we lay to the charge of this vice? Did not *Alexander* kill him that saved his life, and burn the finest city in the world in a drunken fit? But we need not fetch our proof thus far; for there's scarcely any time, or place, but will afford us too much evidence. Intemperance puts a man out of his own power, makes his folly ungovernable, and lays him at the mercy of almost every accident. To be drunk with some people, is next to the firing a train; they break out in flame and thunder, blow up the house, and perish in the ruins.

Œnoph. All people's spirits are not gunpowder: However, I grant, there are inconveniences enough. But what would you have us do? We have sometimes company at our own houses; they love to be merry with a large draught; now how can we acquit ourselves handsomely, unless we encourage their fancy, which can't be done without going too far as you reckon it?

Encrat. I confess, I should not be fond of such guests; but if I had the misfortune to be troubled with them, and was so over civil as to put them in possession of the *cellar*, I would certainly reserve the liberty of my own person; I would never resign my reason, nor part with my health to a compliment. If the company won't be satisfied on lower terms, they are none

of my friends, and then don't deserve to be humour'd.

Œnoph. Right! but you know, in the country especially, a man does not think himself heartily welcome, unless he has his skin-ful, and is ready to make a false step at taking his leave.

Encrat. Yes: and sometimes gentlemen invite on purpose to put the company in this condition. Now if the invitation was sent in a letter, and the truth spoken out, it must run in the tenour following:

'Sir, if you please to do me the favour to 'dine with me, I shall do my best to drink you 'out of your limbs and senses, to make you 'say a hundred silly things, and play the fool 'to purpose, if ever you did it in your life. And 'before we part, you shall be well prepar'd 'to tumble off your horse, to disoblige your 'coach, and make your family sick at the 'sight of ye. And all this for an opportunity 'of shewing, with how much friendship and 'respect I am

'*Your humble Servant.*'

This is often the plain *English* of an entertainment. And tho' the kindness may look somewhat oddly, 'tis the main drift of the matter; the point is pursued, and the conquest boasted.

Œnoph. The conquest! There you hit it; There's more ambition than ill-nature in the

enterprize: like some of the *Roman* wars, 'tis mere glory that animates the contest: and without doubt, to drink a great deal is a sign of a strong brain.

Encrat. It may prove as far as stowage and ill custom, if you please; but as to what you mention, I think 'tis rather an argument of no brains at all: when a fresh wind won't turn the sails, 'tis a sign there is something amiss in the mill. Ingenuity, so far as it lies in the constitution, consists in the heat of the blood, in the plenty and fineness of the spirits: now when so great a supply does not make a very sensible alteration, you may rather infer, there was a scarcity before. Is it not a sign the ground was dry, when a shower is hardly seen? In short; this drinking down the company, is no better than a habit of vice, or the effect of flegm and lethargy: and therefore, upon your own reckoning, there's nothing to brag of; I say, nothing, unless men will *glory in their shame*,* which, I'm afraid, is the practice of too many.

Œnoph. I say still, one must drink sometimes to avoid singularity: to sit by when the rest indulge, looks like censuring your friends, and lying upon the catch for observation.

Encrat. You mean, a man is bound in civility

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* Phil. 3.

to countenance the folly of the company: he must sink his understanding in proportion with his neighbours: for to pretend to reason, when nobody else has any, is great rudeness!

Œnoph. As untoward as you may think it, 'tis so interpreted.

Encrat. Very well! and yet to have more limbs than a cripple, more stature than a dwarf, or more quality than a peasant, is not reckon'd an incivility, tho' the disadvantag'd persons are in the company. A man is not bound to lop his trunk, or throw up his privilege out of complaisance: Nay, to put the case lower; if a gentleman cuts his finger, or breaks his shins, there's no obligation of breeding to imitate the misfortune: and why then should we part with our reason on no stronger motive.

Œnoph. You talk of lopping our trunk! The case is not the same; we can't recover our limbs when they are lost and therefore we must stick to them: but reason will vanish, and appear again; and the eclipse of the understanding is quickly over.

Encrat. You are cunning enough to answer to the easiest part of the objection: but to join issue with you even here, I must tell you, that he who walks with his eyes shut, though he does not travel far, may meet with a *post*, and feel the blow a great while after. *Œnophilus*, when a man drinks hard, the blood boils over,

and the passions rise, and grow mutinous: in such a dangerous juncture, the guards should be doubled, and twice as much sense summon'd in as would serve for an ordinary occasion. Now to part with one's reason when we have need of as much more, if we could get it, is like breaking the compass, and throwing the pilot overboard in a storm. If the enemy's forces encrease, and our own grow less and less, 'tis easy to guess the event. Besides, the meanness of such a disorder, one would think, were sufficient discouragement. Reason is the life of a man; to stop the pulse, or stifle the breath, is less damage than to extinguish so great a faculty. Reason is the top distinction of human nature: What do you tell me of the odds we have in shape? 'Tis our inside which sets us most above a beast. *Mens cujusque hoc est quisque.* Who would forfeit his honour for so paltry a gratification? Who would chuse to *go to grass* with *Nebuchadnezzar*, or live degraded from his *species*, tho' but for an hour? Your urging, the company will take it ill, if you don't comply, and go the common length, is downright pleading guilty to the indictment: they are afraid, you say, such a *dissenting brother* should examine their conduct, and remark too far upon their conversation. And is not this a plain confession of misbehaviour? Were they not conscious of an untoward management, what occasion is there for such pre-

liminary caution? Why, are they afraid of standing the test of sobriety? of looking common sense in the face, and of conversing with a man in his wits? This, one would conclude, should be a strong argument against intemperance; unless a man can be fond of the loss of his understanding, and takes a pleasure in playing the fool.

Œnoph. I hope you will give us leave to recruit nature, to cheer our spirits, and refresh them for business; and provided we don't turn sots, you'll allow the rest.

Encrat. The first part of your motion I understand; and if you state your case fairly, and apply your rule, I have nothing to object. But as to your last clause, give me leave to observe, that a man may drink too much for his health without going to the utmost excess. His *body* may suffer, tho' his head does not. Have a care of an unfortunate custom; it may be, it has a tolerable complexion; it may be, the failing is somewhat imperceptible in the single instance. Don't trust to that; 'twill rise in the sum. To go always a little out of the way, makes a strange mistake upon the progress. A grain will grow to a burthen by constant addition. To be always dipping an estate, is the way to turn beggar: and tho' the degrees may be gentle, the misfortune will come heavy at last. Thus, he that drinks but a little too much

every day, will find it too hard for him in a few years: a drop that's perpetually pelting, will make a stone give way, and grow hollow. Now, to suffer upon this score, supposes a fault, and makes business for repentance. *Bacchus* will be always an *idol:* have a care of coming near the worship. Don't make your body a heathen temple, nor your health a sacrifice. The best method for security, is to move within your liberty; he that goes to the utmost extent, is in danger of a surprize; he walks upon the edge of a precipice; this is apt to make him giddy, and then you know the consequence. And here, over and above, let me put you in mind, that he who takes more than his constitution requires, swallows that which does not belong to him, and steals the drink, tho' it comes out of his own cellar.

Œnoph. Say you so! I was in hopes what a man had bought and paid for might have been his own.

Encrat. If you mean, it can't be taken from him without his consent, you speak truth, but foreign to the point: but if you affirm, he may use it at pleasure, you are mistaken. For instance; suppose you have a large quantity of *sack* by you, tho' you have paid for every drop on't, yet the use of your property is limited; you can't in justice drink it off at one time. For tho' the wine is your own, and the body

your own, you are to abuse neither. A man may have the *fee simple* of a house, and yet if he sets it on fire, he is a felon by *statute*. In fine, no person has a right to commit a fault; such an authority would imply a right to do *wrong;* which, you know, is a staring contradiction.

Œnoph. This cramping of property, methinks, does not relish well with a *free people;* I don't like this doctrine of being a thief to myself.

Encrat. That's strange! Don't you know a man may steal his own goods in several cases? But to satisfy you farther; if you exceed the bounds of temperance, you intercept refreshment from those that want it; you draw the current into a wrong channel, and plunder the poor man's cupboard. Wine and strong drinks were not sent us to be spent to ill purpose, to intoxicate the idle, and put the wealthy out of their wits. This is to defeat the blessing, and riot in the bounty of Providence. These things were design'd for common advantage, and general comfort, and therefore the drudging part of the world, especially, should have their share.

Œnoph. If you had all your fancies, I believe the conduits would run sack and claret every day.

Encrat. It may be not. But tho' I am not for indulging the lazy, yet 'tis my opinion, that if the poor were more cherish'd, and less *com-*

plaining in our streets, the product of the year would be better spent.

Œnoph. I believe so too. But you know, *beggars* are drunken to a proverb. And to leave them; people of the lower rank are extravagant enough this way; their palate is as strong, and their reason as weak, as their richer neighbours.

Encrat. That's true: but one would think, when the wolf is close by the door, their necessities might govern them. However, this won't do: for, as you observe, nothing is more common than to see labourers work one week, and debauch the next; drink off their *subsistence*, and leave their wages at the *ale-house*. Thus the family starve at home, and the children cry for bread.

Et succus pecori, et lac subducitur agnis.*

This is great barbarity and injustice! Thus, want and ill usage breeds quarrels, sets the house in a flame; and the last issue oftentimes, is extremely deplorable. The government has been very sensible of this mischief, and provided a remedy accordingly:† but as long as the *execution* sleeps, the laws signify little. As long as we have so much of the *license*, and so little

* Virgil.

† 1 Jac. 9. 21 Jac. 7. 1. Car. 1. c. 4.

looking after, what can we expect? In my poor opinion, these houses of entertainment are somewhat too numerous.

Œnoph. As well as I love them, I can't help saying, that if all the *taverns* and *ale-houses* in *London*, stood together, I believe they would make a town as big as *Sodom* or *Gomorrah*.

Encrat. I'm of your mind; and if you had put in the other places of *ill fame*, you had almost frighted me, for fear of the same conclusion. To return; if the magistracy should happen to connive, and overlook these disorders, 'twould be a mighty misfortune. This is to betray the laws, to disappoint the government, and bring the guilt upon themselves. And when a man has the intemperance of a parish or *division* to answer for, when this comes to be charg'd with all its train and dependencies, when 'tis added to personal miscarriage, I'm afraid the load will lie heavy.

Œnoph. If you should see a *justice* overtaken, and lay himself by the *heels*, you would make a tragical business on't.

Encrat. Indeed, I should think it a great aggravation of the vice; and that such a man would be cool in prosecuting upon the statutes against drunkenness.

Œnoph. Encratius, this failing has gain'd some footing amongst all conditions; I'm told,

'tis possible to bring an instance even from the clergy.

Encrat. I'm sorry to hear that; I hope these stories are but calumny and disaffection. I should be loth to think a church-man guilty of a practice so unbecoming his character, so disserviceable to his commission; a practice so terribly threatened from the *Bible*, that forfeits the privilege of our *creed*, and lies under the penalties of the other world.* But, since this *body* is so numerous, since the passions of mortality are about them, since there was one traitor amongst twelve apostles, 'tis possible the charge may be true: what then is to be done? Why, if the articles can be prov'd, the unhappy person should be put under discipline, and do penance for the scandal of his behaviour.

Œnoph. I'm glad I was not bred a clergyman.

Encrat. Why so? Have the *laity* a *license* for intemperance? Don't deceive yourself, the *Bible* will reach you no less than the *Statute Book*. You lie under the censure of the church, and the terrors of eternity: and won't this make you tremble at your disorder?

Œnoph. If you put me upon thinking, I can't disprove what you say: but when my spirits

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* Luke 21. 34. 1 Cor. 6. 10. Gal. 5. 21.

are down, I would gladly fetch them up again; and this sometimes carries me too far.

Encrat. It may be, you are not pleased with the history of your life, or the posture of your circumstances: and here, to relieve you, you endeavour to shut up the scene, to take a *quieting* draught, and dismiss that part of your memory. But this is but a palliating cure: 'tis but skinning over an old ulcer. To flatter the wound in this manner, will make way for a mortification. To be intemperate for the ease of one's mind, is to cure melancholy with madness. And yet this is some people's *nostrum*. When they are low in cash, or their affairs hang backward, they apply to the remedy of the bottle; as if poverty could be remov'd by expence. Alas! this *anodine* is quickly over; and then, the anguish revives with double force. If a man does not like his manners, or his purse, let him mend, and retrench, and mind his business; and not sink himself deeper in the mire, multiply his faults, and throw a new sting into his conscience.

Œnoph. And yet some people, when they have *fail'd*, or spent an estate, retire with a stock for brandy and *spirits;* with this small reserve, they make a shift to dispatch themselves, and prevent the surviving their misfortune.

Encrat. They might e'en as good have bought so much poison. To throw away one world

after another, is a dismal relief against poverty.

Œnoph. So 'tis, upon second thoughts. Well! I can't stand the force of your arguments, and therefore am resolv'd to reform. And if you can suggest any thing farther against a relapse, I shall be glad to hear it.

Encrat. Arm yourself then with recollection, and be always upon your guard; make a strong resolution in your defence; that goes a great way in most cases. Have a care of a weak complaisance, and of being preposterously good-natur'd, as they call it. You'll pardon the expression; ben't over-borne by importunity; never surrender to a jest, nor make the company master of your conscience. Venture to be so morose as to maintain the reason of a man, and the innocence of a christian. 'Tis no disgrace to be healthy in a common infection. Singularity in virtue and discretion, is a commendation I take it. Besides; after you have stood a firm shock or two, they'll despair of success, and give you no more trouble.

And for a further preservative, consider the advantage of temperance: how clear and unembarrass'd it keeps the senses, and makes them seize the object with more keenness and satisfaction. It appears with life in the face, and decorum in the person; it gives you the command of your head, secures your health, and

preserves you in a condition for your business. These considerations, I hope, with the grace of God, which you are to address for in the first place, may prove serviceable to you: and now I must take my leave.

Œnoph. I thank you for your friendly advice.

Your Servant.

BISHOP TAYLOR.

For this is the glutton's pleasure, to breathe short and difficultly, scarce to be able to speak, and when he does, he cries out, I die and rot with pleasure. But the folly is as much to be derided as the men to be pitied, that we daily see men afraid of death with a most intolerable apprehension, and yet increase the evil of it, the pain, and the trouble, and the suddennesse of its coming, and the appendage of an unsufferable eternity.

But it is enough that the rich glutton shall have his dead body condited and embalmed; he may be allowed to stink and suffer corruption while he is alive; These men are for the present *living sinners* and *walking rottennesse*, and hereafter will be *dying penitents* and *perfumed carcasses*, and their whole felicity is lost in the confusions of their unnaturall disorder. When

Cyrus had espied *Astyages* and his fellowes coming drunk from a banquet loaden with variety of follies and filthinesse, their legs failing them, their eyes red and staring, cousened with a moist cloud, and abused by a doubled object, their tongues full as spunges, and their heads no wiser, he thought they were *poysoned*, and he had reason; for what malignant quality can be more venomous and hurtfull to a man than the effect of an intemperate goblet, and a full stomach? it poysons both the soul and body. All poysons do not kill presently, and this will in processe of time, and hath formidable effects at present.

But therefore me thinks the temptations, which men meet withall from without, are in themselves most reasonable and soonest confuted by us. *He that tempts me to drink beyond my measure, civily invites me to a feaver;* and to lay aside my reason as the *Persian* women did their garments and their modesty at the end of feasts: and all the question then will be, which is the worse evil, to refuse your uncivil kindnesse, or to suffer a violent headach, or to lay up heaps big enough for an *English surfeit. Creon* in the Tragedy said well, *It is better for me to grieve thee, O stranger, or to be affronted by thee, than to be tormented by thy kindnesse the next day and the morrow after*; and the *freed*

man of *Domitius* the Father of *Nero* suffered himself to be kill'd by his Lord; and the sonne of *Praxaspes* by *Cambyses*, rather than they would exceed their own measures up to a full intemperance, and a certain sicknesse, and dishonour. For, (as *Plutarch* said well) to avoid the opinion of an uncivil man, or being clownish, to run into a pain of thy sides or belly, into madnesse or a head-ach, is the part of a fool and a coward, and of one that knowes not how to converse with men *citra pocula et nidorem*, in any thing but in the famelic smels of meat and vertiginous drinkings: A drunkard and a glutton feels the torments of a restlesse night, although he hath not kill'd a man; that is, just like murtherers and persons of an afrighting conscience; so wake the glutton, so broken and sick, and disorderly are the slumbers of the drunkard. Now let the Epicure boast his pleasures, and tell how he hath swallowed the price of Provinces, and gobbets of delicious flesh, purchased with the reward of souls; let him brag *furorem illum conviviorum et fœdissimum patrimoniorum exitium culinam*, of the madnesse of delicious feasts, and that his kitchin hath destroyed his Patrimony; let him tell that he takes in every day, as much wine as would refresh the sorrowes of 40 languishing prisoners; or let him set up his vain-glorious triumph, that he hath knocked down *Damalis*

with the 25th bottle, and hath out-feasted *Anthony* or *Cleopatra*'s luxury; it is a goodly pleasure and himself shall bear the honour. But for the honour of his banquet he hath some ministers attending that he did not dream of, and in the midst of his loud laughter, the gripes of the belly, and the feavers of the brain, *Pallor et genæ pendulæ, oculorum ulcera, tremulæ manus, furiales somni, inquies nocturna*, as *Pliny* reckons them, *palenesse* and *hanging cheeks, ulcers of the eyes*, and *trembling hands, dead or distracted sleeps*, these speak aloud, that to day you *eat and drink*, that *to morrow you may die*, and die for ever.

I end this consideration with the saying of the *Cynic;* It is to be wondered at, that men eat so much for pleasure sake; and yet for the same pleasure should not give over eating, and betake themselves to the delights of temperance, since to be *healthfull* and *holy* is so great a pleasure. However, certain it is, that no man ever repented, that he arose from the table sober, healthfull, and with his wits about him; but very many have repented, that they sate so long, till their bellies swelled, and their *health*, and their *vertue*, and their *God*, is departed from them.

PLUTARCH'S MORALS.

When there is any feast or entertainment at hand, or we expect any royal or princely banquet or solemnity which we cannot possibly avoid, then ought the body to be light and in readiness to receive the winds and waves it is to meet with. It is a hard matter for a man at a feast or collation to keep that mediocrity or bounds he has been used to, so as not to seem rude, precise, or troublesome to the rest of the company: we ought before hand to prepare ourselves against all unavoidable invitations.

Arm yourself against that modesty and prejudicial shamefac'dness, with that of the *tragedian Creon*, who says, "It is better for me to grieve thee, O stranger, than by complying, to be tormented to-morrow."

He who to avoid being censured as an uncivil person, throws himself into a *pleurisie* or a *phrensie*, is certainly no well-bred man, nor has sense or understanding enough to converse with men, unless in a tavern or a cook's-shop: whereas an excuse ingeniously and dexterously made, is no less acceptable than compliance. He that makes a feast, though he be as unwilling to taste of it himself, as if it was a sacrifice, yet if he be

merry and jocund over his glass at table, jesting and drolling upon himself, seems better company, than they who are drunk and glutoniz'd together. *Alexander*, after hard Drinking was asham'd to resist the importunity of *Medius*, who invited him afresh to the drinking of wine, of which he died.

The ignorance of a decorum and ambition often perswade men to eat without hunger, or drink without thirst; possessing them with ungentile and troublesom phansies, as if it was indecent not to taste of every thing, which is either a rarity, or of great price, as *udder*, *italian mushrooms*, *famian cakes*, or *snow in egypt*. These often incite men to eat things rare and much talked of; who are led to it as it were by the modes of vain-glory, making their bodies to partake of them without any necessity of it, that they may have something to tell others, who shall admire your having eaten such rare and superfluous things.

BURTON.

We loath the very light,* (some of us, as Seneca notes) *because it comes free; and we are offended*

* Na. quæst. 4. ca. ult. fastidio est lumen gratuitum; dolet quod solem, quod spiritum, emere non possimus, quod hic

with the sun's heat, and those cool blasts, because we buy them not. This air we breath is so common, *we care not for it:* nothing pleaseth but what is dear. And, if we be witty* in any thing, it is *ad gulam:* if we study at all, it is *erudito luxu,* to please the palat, and to satisfie the gut. What immoderate drinking in every place! *Senem potum pota trahebat anus;* how they flock to the tavern! as if they were *fruges consumere nati,* born to no other end but to eat and drink, (like Offellius Bibulus, that famous Roman parasite, *qui, dum vixit, aut bibit aut minxit)* as so many casks to hold wine; yea, worse than a cask, that marrs wine, and itself is not marred by it. Yet these are brave men; Silenus ebrius was no braver: *et quæ fuerunt vitia, mores sunt:* 'tis now the fashion of our times, an honour: *nunc vero res ista eo rediit* (as Chrysost. serm. 30. in 5. Ephes. comments) *ut effeminatæ ridendæque ignaviæ loco habeatur, nolle inebriari;* 'tis now come to that pass, that he is no gentleman, a very milk-sop, a clown, of no bringing up, that will not drink, fit for no company: he is your only gallant that playes it off finest, no disparagement now to stagger in the streets, reel, rave, &c. but much to his fame

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hic aër, non emptus, ex facili, &c. adeo nihil placet, nisi quod carum est.

* Ingeniosi ad gulam.

and renown; as, in like case, Epidicus told Thespio his fellow servant, in the *poet. *Ædepol! facinus improbum*, one urged: the other replied, *At jam alii fecere idem; erit illi illa res honori:* 'tis now no fault, there be so many brave examples to bear one out; 'tis a credit to have a strong brain, and carry his liquor well: the sole contention, who can drink most, and fox his fellow soonest. 'Tis the *summum bonum* of our *tradesmen*, their felicity, life and soul, *(tantâ dulcedine affectant*, saith Pliny, *lib.* 14. *cap.* 12, *ut magna pars non aliud vitæ præmium intelligat)* their chief comfort, to be merry together in an alehouse or tavern, as our modern Muscovites do in their mede-inns, and Turks in their coffee-houses, which much resemble our taverns: they will labour hard all day long, to be drunk at night, and spend *totius anni labores* (as St. Ambrose adds) in a tippling feast. They have *gymnasia bibonum*, schools and rendezvous; these Centaures and Lapithæ toss pots and bowls, as so many balls, invent new tricks, as salsages, anchoves, tobacco, caveare, pickled oysters, herrings, fumadoes, &c. innumerable salt-meats to increase their appetite, and study how to hurt themselves by taking antidotes, †*to carry their drink the better:*

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* Plautus.

† Et, quo plus capiant, irritamenta excogitantur.

**and, when naught else serves, they will go forth, or be conveyed out, to empty their gorge, that they may return to drink afresh.* They make laws, *insanas leges, contra bibendi fallacias*, and †brag of it when they have done, crowning that man that is soonest gone, as their drunken predecessors have done, *(‡quid ego video? Ps. Cum coronâ Pseudolum ebrium tuum)* and, when they are dead, will have a can of wine, with §Marons old woman, to be engraven on their tombs. So they triumph in villany, and justifie their wickedness, with Rabelais, that French Lucian, "drunkenness is better for the body than physick, because there be more old drunkards, than old physicians." Many such frothy arguments they have, ‖inviting and encouraging others to do as they do, and love them dearly for it (no glew like to that of good fellowship). So did Alcibiades in Greece, Nero, Bonosus, Heliogabalus in Rome (or Alegabalus rather, as he was styled of old, as ¶Ignatius proves out of some old coyns);

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* Foras portantur, ut ad convivium reportentur; repleri ut exhauriant, et exhaurire ut bibant. Ambros.

† Ingentia vasa, velut ad ostentationem, &c.

‡ Plautus.

§ Lib. 3. Anthol. c. 20.

‖ Gratiam conciliant potando.

¶ Notis ad Cæsares.

so do many great men still, as *Herebaschius observes. When a prince drinks till his eyes stare, like Bitias in the poet,

————(†ille impiger hausit
Spumantem pateram)————

and comes off clearly, sound trumpets, fife and drums, the spectators will applaud him; *the* ‡*bishop himself*, (if he belye them not) *with his chaplain, will stand by and do as much; O dignum principe haustum!* 'twas done like a prince. *Our Dutchmen invite all comers with a pail and a dish; velut infundibula, integras obbas exhauriunt, et in monstrosis poculis ipsi monstrosi monstrosius epotant, making barrels of their bellies. Incredibile dictu,* (as §one of their own countrymen complains) *quantum* ‖ *liquoris immodestissima gens capiat, &c. How they love a man that will be drunk, crown him and honour*

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* Lib. de educandis principum liberis.

† Virg.

‡ Idem strenui potoris episcopi sacellanus, cum ingentem pateram exhaurit princeps.

§ Bohemus, in Saxoniâ. Adeo immoderate et immodeste ab ipsis bibitur, ut, in compotationibus suis, non cyathis solum et cantharis sat infundere possint, sed impletum mulctrale apponant, et scutellâ injectâ hortantur quemlibet ad libitum potare.

‖ Dictu incredibile, quantum hujusce liquoris immodesta gens capiat; plus potantem amicissimum habent, et serto coronant, inimicissimum e contra qui non vult, et cæde et fustibus expiant.

him for it, hate him that will not pledge them, stab him, kill him: a most intolerable offence, and not to be forgiven. **He is a mortal enemy that will not drink with him, as* Munster relates of the Saxons. So, in Poland, he is the best servitor, and the honestest fellow, (saith Alexander Gaguinus) † *that drinketh most healths to the honour of his master;* he shall be rewarded as a good servant, and held the bravest fellow, that carries his liquor best; whereas a brewer's horse will bear much more than any sturdy drinker; yet, for his noble exploits in this kind, he shall be accounted a most valiant man; for ‡*tam inter epulas fortis vir esse potest ac in bello*, as much valour is to be found in feasting, as in fighting; and some of our city captains, and carpet knights, will make this good, and prove it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

MISCELLANEOUS.

Balzac says—you must learn to howl when you are in the company of wolves.

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* Qui potare recusat, hostis habetur; et cæde nonnumquam res expiatur.

† Qui melius bibit pro salute domini, melior habetur minister.

‡ Græc. poëta apud Stobæum, ser. 18.

Dare to be wise.

The moon pursues her course regardless of the dogs that bay at her.

Folly and vice is ever desirous to hide itself in crowds as foolish or vicious as itself.

Whatever be the reason, it may be every day observed that the great pleasure of the vicious is to vitiate others: nor is it possible to squander an hour in the assemblies of debauchees of any rank, without observing with what importunity innocence is attacked, and how many arts of sophistry and ridicule are used to weaken the influence of virtue and suppress the struggles of conscience.

Quit then, in prudence quit, that idle train
Of toys, which have so long abused thy brain
And captive led thy powers.
Strain all the faculties and force of thought
To things of higher daring.

'Tis not the babbling of a busy world,
Where praise and censure are at random hurl'd,
Which can the meanest of my thoughts control,
Or shake one settl'd purpose of my soul.

Do you reflect what men you make your foes?
I do, and that's the reason I oppose.
Friends I have made, whom envy must commend,
And not one foe whom I would wish a friend.

Does the drinking fermented Liquors contribute to moral excellence?

The following is an address, spoken by a native of the American Settlements, to the English Committee.

"Brothers and friends! When our forefathers first met on this island* your Red Brethren were very numerous. But, since the introduction amongst us of what you call spiritous liquors, our numbers are greatly diminished. It has destroyed a great part of your Red Brethren.

"My brothers and friends! We plainly perceive that you see the very evil which destroys your Red Brethren. It is not an evil of our own making. We have not placed it amongst ourselves. It is an evil placed amongst us by the white people. We look to them to remove it out of our country. We tell them, brethren, fetch us useful things; bring goods that will clothe us, our women, and our children; and not this evil liquor that destroys

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* Meaning that *Continent,* but sometimes so miscalled by them.

our reason, that destroys our health, that destroys our lives. But all we can say on this subject is of no service nor gives relief to your Red Brethren.

" My brothers and friends! I rejoice to find that you agree in opinion with us and express an anxiety to be, if possible, of service to us in removing this great evil out of our country: an evil which has had so much room in it and has destroyed so many of our lives that it causes our young men to say, ' We had better be at war with the white people:' this liquor, which they introduce into our country, is more to be feared than the gun and the tomahawk. There are more of us dead since the treaty of Greeneville than we lost by the six years war before. It is all owing to the introduction of this liquor amongst us.'

" Brothers! When our young men have been out hunting and are returning home loaded with skins and furs; on their way, if it happens that they come where some of this whiskey is deposited, the white man who sells it tells them to take a little drink. Some of them will say, ' No I do not want it.' They go on till they come to another house, where they find more of the same drink. It is there offered again; they refuse; and again the third

time; but finally, the fourth or fifth time, one accepts of it and takes a drink: and getting one, he wants another, and then a third, and fourth, till his senses have left him. After his reason comes back again to him, when he gets up and finds where he is, he asks for his peltry. The answer is, 'You have drunk them.' 'Where is my gun?' 'It is gone.' 'Where is my blanket?' 'It is gone.' 'Where is my shirt?' 'You have sold it for whiskey!!'—Now, brothers, consider he has a family at home: a wife and children who stand in need of the profits of his hunting!"

The committee, sensible of the importance of restraining the abundant supply of distilled spirits afforded by the American traders, addressed to the Congress a memorial on the subject, which was favourably received; and a law passed which in some measure remedied the evil. Thus encouraged to persevere, a considerable number of farming implements (consisting of ploughs, hoes, axes, &c.) were forwarded to *Fort Wayne*, (now considered as a trading station,) where they were immediately distributed as presents, and thankfully received by the Indians.

In 1803, a letter was received from the agent

for Indian affairs at Fort Wayne, in which he says,

"Since there have been no spiritous liquors in the Indian country, they appear very industrious and are fond of raising stock." He also expressed as his opinion, "that the suppression of spiritous liquors in that country, is the most beneficial thing which has ever been done for them by the United States; that there had not been one Indian killed in that neighbourhood for a year; and that in no preceding year, since the treaty of Greeneville, had there been less than ten and, in some years, as many as thirty killed." *Philanthropist.*

PELEW ISLANDS.

Lee Boo seemed from the first to relish tea; coffee he disliked the smell of, and therefore refused it, at the same time telling Captain Wilson he would drink it if he ordered him. On their arrival at Macao, one of the seamen being much intoxicated, Lee Boo expressed great concern, thinking him very ill, and applied to Mr. Sharp, the surgeon, to go and see him; being told nothing material ailed him, that it was only the effect of a liquor that

common people were apt to indulge in and that he would soon be well, he appeared satisfied, but would never after even taste spirits if any were offered him.

DR. RUSH.

Let us next turn our eyes from the effects of spirits upon health and life to their effects upon *property:* and here fresh scenes of misery open to our view. Among the inhabitants of cities they produce debts, disgrace, and bankruptcy. Among farmers they produce idleness with its usual consequences, such as houses without windows, barns without roofs, gardens without enclosures, fields without fences, hogs without yokes, sheep without wool, meagre cattle, feeble horses, and half-clad dirty children, without principles, morals, or manners. This picture is not exaggerated. I appeal to the observation of every man in Pennsylvania, whether such scenes of wretchedness do not follow the tracks of spiritous liquors in every part of the state.

If we advance one step further, and examine the effects of spiritous liquors upon the *moral faculty,* the prospect will be still more distressing and terrible. The first effects of spirits upon the mind shew themselves in the *temper.*

I have constantly observed men, who are intoxicated in any degree with spirits, to be peevish and quarrelsome; after a while, they lose by degrees the moral sense. They violate promises and engagements without shame or remorse. From these deficiencies in veracity and integrity, they pass on to crimes of a more heinous nature. It would be to dishonour human nature only to name them.

Thus have I in a few words pointed out the effects of spiritous liquors upon the lives, estates, and souls, of my fellow-creatures. Their mischief may be summed up in a few words. They fill our church-yards with premature graves—they fill the sheriff's docket with executions—they crowd our gaols—and, lastly, they people the regions—but it belongs to another profession to shew their terrible consequences in the future world.

I shall conclude what has been said of the effects of spiritous liquors with two observations. 1. A people corrupted by strong drink cannot long be a *free* people. The rulers of such a community will soon partake of the vices of that mass from which they are secreted, and all our laws and governments will sooner or later bear the same marks of the effects of spiritous liquors which were described for-

merly upon individuals. I submit it therefore to the consideration of the Legislature of Pennsylvania, whether more laws should not be made to increase the expense and lessen the consumption of spiritous liquors; and whether some mark of public infamy should not be inflicted by law upon every man convicted before a common magistrate, of drunkenness.

The second and last observation I shall offer is of a serious nature. It has been remarked, that the Indians have diminished every where in America since their connexion with the Europeans. This has been justly ascribed to the Europeans having introduced spiritous liquors among them. Let those men, who are every day turning their backs upon all the benefits of cultivated society, to seek habitations in the neighbourhood of Indians, consider how far this wandering mode of life is produced by the same cause which has scattered and annihilated so many Indian tribes. Long life, and the secure possession of property in the land of their ancestors, were looked upon as a blessing among the ancient Jews. For a son to mingle his dust with the dust of his father, was to act worthy of his inheritance; and the prospect of this honour often afforded a consolation even in death. However exalted, my countrymen, your ideas of liberty may be, while you

expose yourselves by the use of spiritous liquors to this consequence of them, your are nothing more than the pioneers, or, in more slavish terms, the " hewers of wood" of your more industrious neighbours.

Extracts from " A Dissertation" on Mr. Hogarth's Six Prints lately published, viz.—Gin Lane, Beer Street, and the four Stages of Cruelty.

Dissertation 1st, on Gin Lane.

" Another evil which takes its original from the gin shops, is the multitude of robberies and villanies that are committed through the influence of intoxicating spiritous liquors, and here I think I cannot give a more lively picture of this horrible scene, than by introducing the description which that worthy prelate the Bishop of Worcester exhibits of it, in his epistle to the Lord Mayor, &c. lately published : speaking of the audacious villanies which these mischievous liquors inspire men and women to commit, he goes on thus, " I must beg leave to appeal and I do in the most solemn manner, to your Lordship, and to the Aldermen of London, and I

may add to his Majesty's Justices in the adjacent counties, whether by far the greatest part of the atrocious crimes, that come in judgment before you, either at the Old Bailey, or the sittings of Guildhall, or elsewhere, are not committed by persons most apparently enraged by these inflammatory spirits; whether the criminals themselves, and the crowds that sometimes attend them do not bear in their countenances and their whole manner and appearance, the plainest and most shocking proofs that their blood is inflamed by the habitual drinking of gin."

"And is all this certain? I beseech you then, my Lord, stop one moment, and look again upon the tremendous collection of misery and mischief in one short view. Intemperance! Poverty! Villany! Murder! Desolation!—Good God! what an assemblage is here? how dreadful and how real! can it be read without concern; or is it possible it should be seen every day with indifference?

"Were murders by any other weapons half so frequent, and by none are they committed more effectually, or were half the number of the families who might otherwise prove greatly useful to the community, as easily plunged in vice and ruin, by any other means, is it possible that

those who are clothed with authority, and appointed a terror to evil works, should be unconcerned spectators of such dreadful and enlarging scenes of wickedness and misery? Or would the magistrates of this great city, deservedly invested with great power and influence, quietly behold in any other shape, the continuance and increase of so much wretchedness, and guilt among their fellow subjects, for whose welfare and safety it is their duty to be constantly watchful? Common humanity would prevent a single murder, and restrain the uplifted arm, that would administer one deadly potion, or that aimed a deadly weapon at one innocent breast. But what is a single murder, compared to the many thousands that are annually sent out of the world, by a slow but sure poison? and among these how many unoffending children, and helpless babes, fall pitiable victims? In a case so plain, inferences are needless.

"Gin shops are undoubtedly the nurseries of all manner of vice and wickedness. There it is that old practitioners in roguery assemble, where meeting with young idle fellows, who elope from their parents, friends, or masters, they instruct them in all the arts and tricks of their own profession, which is of robbing on the highway, picking pockets, forging hands, breaking open houses, clipping and coining, and all

other crimes, which fill the gaols with their miserable inhabitants, and burden the gallows so often in the year. At these scandalous places of resort it is, that street-robbers and foot-pads meet of a night, before they go out upon the hunt for their prey, and having at the expense of a few halfpence, made themselves half drunk, half mad, with their bludgeons, or other offensive weapons in their hands, furiously march forth and attack whomsoever is so unhappy as to fall in their way; and if he has any money or valuable effects about him, it is his best way to part with them peaceably and quietly, if not, he must expect the most barbarous usage, if he escapes with his life. If he has nothing about him worth the taking, he is beat and abused in the most cruel manner. How terrible then is the reflection, that to this single cause is owing, the far greatest part of the barbarities that are acted, the robberies that are committed, the villanies that are perpetrated, in so many shapes, in the streets of this great metropolis and the suburbs thereof!

Dissertation 1st.—Gin Lane, page 24.

"I have already expatiated pretty largely on several of the mischiefs and atrocious villanies, which the drinkers of these poisonous liquors are excited to perpetrate when intoxicated with them. But the evil is not confined here; it is a

plague of such a pestilent nature that it spreads far and wide, and not only infects their bodies with its pestiferous qualities, and causes innumerable distempers whereby their lives are shortened to half the length to which they might have been prolonged by a due œconomy, sobriety and temperance; but its baneful influence reaches their very souls; every virtuous principle is eradicated and destroyed; modesty and bashfulness, those noble ornaments of the fair sex, are made to give place to impudence and savage rudeness, and temperance and sobriety to drunkenness and the worst kind of debaucheries; lewdness is practised without the least pretence or endeavour to disguise it; and that which ought to be considered the shame and disgrace of a rational being, gloried in and boasted of, as if a triumph or victory was gained over some mortal enemy. They have indeed gained a victory, but it is over conscience, shame, modesty, temperance, reason, and every principle of honour and social virtue. They have discarded all manner of industry except so much as is necessary to supply them continually with this spiritous and consuming poison. Household œconomy, so especially requisite in a poor man's family, has not the least appearance among these wretched people. Mutual affection and tenderness between husband and wife, the chief comfort and happiness of a fa-

mily, is turned into brawls, strife, perpetual wranglings and everlasting jars. Parental love for their natural offspring, is converted into a cruel neglect and careless disregard; and children having such wicked and immoral examples constantly before their eyes, are bred up in ignorance and vicious habits, which, as they grow up, break out into all kinds of the most abominable wickedness, to the terror of the public, the disgrace of the nation, and the grief of every good man.

Essay on the Genius of Hogarth in the Reflector.

Let us take the lowest of his subjects, the print called Gin Lane. Here is plenty of poverty and low stuff to disgust upon a superficial view; and accordingly a cold spectator feels himself immediately disgusted and repelled. I have seen many turn away from it, not being able to bear it. The same persons would perhaps have looked with great complacency upon Poussin's celebrated picture of the plague of Athens. Disease and death and bewildering terror, in Athenian garments are endurable, and come, as the delicate critics express it, within the "limits of pleasurable sensation." But the scenes of

their own St. Giles's delineated by their own countryman, are too shocking to think of, yet if we could abstract our minds from the fascinating colours of the picture, and forget the coarse execution (in some respects) of the print, intended as it was to be a cheap plate, accessible to the poorer sort of people, for whose instruction it was done, I think we could have no hesitation in conferring the palm of superior genius upon Hogarth, comparing this work of his with Poussin's picture. There is more of imagination in it—that power which draws all things to one,—which makes things animate or inanimate, beings with their attributes, subjects and their accessaries, take one colour and serve to one effect. Every thing in the print, to make use of a vulgar expression, tells. Every part is full of "strange images of death." It is perfectly amazing and astounding to look at. Not only the two prominent figures, the woman and the half dead man, which are as terrible as any thing which Michael Angelo ever drew, but every thing else in the print contributes to bewilder and stupify,—the very houses, as I heard a friend of mine express it, tumbling all about in various directions seem drunk—seem absolutely reeling from the effect of that diabolical spirit of phrenzy which goes forth over the whole composition.

GIN

Take the mild supplicating posture of patient poverty in the poor woman that is persuading the pawnbroker to accept her clothes in pledge.

THE WORM OF THE STILL.

I HAVE found what the learn'd seem'd so puzzled to tell—
The true shape of the Devil, and where is his Hell;
Into serpents, of old, crept the Author of Ill,
But Satan works now as a worm of the still.

Of all his migrations, this last he likes best:
How the arrogant reptile here raises his crest!
His head winding up from the tail of his plan,
Till the worm stands erect o'er the prostrated man.

Here, he joys to transform, by his magical spell,
The sweet milk of the Earth to an essence of Hell,
Fermented our food, and corrupted our grain,
To famish the stomach, and madden the brain.

By his water of life, what distraction and fear;
By the gloom of its light, what pale spectres appear!
A Demon keeps time on his fiddle finance,
While his Passions spring up in a horrible dance!

Then prone on the earth, they adore in the dust,
A man's baser half, rais'd, in room of his bust.

Such orgies the nights of the drunkard display,
But how black with ennui, how benighted his day!

With drams it begins, and with drams must it end;
A dram is his country, his mistress, his friend;
Till the ossify'd heart hates itself at the last,
And the dram nerves his hand for a death-doing blast.

Mark that monster, that mother, that shame, and that curse;
See the child hang dead drunk at the breast of its nurse!
As it drops from her arm, mark her stupify'd stare!
Then she wakes with a yell, and a shriek of despair.

Drink, Erin! drink deep from this chrystalline round,
Till the tortures of self-recollection be drown'd;
Till the hopes of thy heart be all stiffen'd to stone—
Then sit down in the dirt like a queen on her throne.

No phrenzy for Freedom to flash o'er the brain;
Thou shalt dance to the musical clank of the chain;
A crown of cheap straw shall seem rich to thine eye,
And peace and good order shall reign in the sty!

Nor boast that no track of the viper is seen,
To stain thy pure surface of Emerald green;
For the Serpent will never want poison to kill,
While the fat of your fields feeds the worm of the still!

TELEMACHUS.

Je crois même que vous devez prendre garde à ne laisser jamais le vin devenir trop commun dans votre royaume. Si on a planté trop de vignes, il faut qu'on les arrache; le vin est la source des plus grands maux parmi les peuples: il cause les maladies, les querelles, les séditions, l'oisiveté, le dégoût du travail, le désordre des familles. Que le vin soit donc conservé comme une espéce de reméde, ou comme une liqueur très-rare, qui n'est employée que pour les sacrifices, ou pour les fêtes extraordinaires: mais n'espérez point de faire observer une régle si importante, si vous n'en donnez vous-même l'example.—*Télémaque*, liv. 12. p. 215.

The progress of a love of fermented liquors from bestiality to slavery and from slavery to crime seems to be contained in the following extract from the Tempest.

Cal. The spirit torments me: oh!

Step. This is some monster of the isle, with four legs, who has got, as I take it, an ague:

where the devil should he learn our language? I will give him some relief, if it be but for that: if I can recover him, and keep him tame, and get to Naples with him, he's a present for any Emperor that ever trod on neat's-leather.

Cal. Do not torment me, pr'ythee; I'll bring my wood home faster.

Step. He's in his fit now; and does not talk after the wisest: he shall taste of my bottle. If he never drunk wine afore, it will go near to remove his fit; if I can recover him, and keep him tame, I will not take too much for him: he shall pay for him, that hath him, and that soundly.

Cal. Thou dost me yet but little hurt; thou wilt anon, I know it, by thy trembling: now Prosper works upon thee.

Step. Come on your ways; open your mouth; here is that which will give language to you, cat; open your mouth; this will shake your shaking, I can tell you, and that soundly: you cannot tell who's your friend; open your chaps again.

Cal. These be fine things, and if they be not sprites: that's a brave god and bears celestial liquor: *I will kneel to him.—I'll swear upon that bottle to be thy true subject: for the liquor is not earthly.*

I'll shew thee every fertile inch o'th'isle, and I will kiss thy foot: I pr'ythee be my god.

I'll shew thee the best springs; I'll pluck thee
berries,
I'll fish for thee, and get thee wood enough.
A plague upon the tyrant that I serve!
I'll bear him no more sticks, but follow thee,
Thou wondrous man.
I pr'ythee, let me bring thee where crabs
grow;
And I with my long nails will dig thee pig-nuts;
Shew thee a jay's nest, and instruct thee how
To snare the nimble marmazet: I'll bring thee
To clust'ring filberds, and sometimes I'll get thee
Young shamois from the rock. Wilt thou go
with me?
As I told thee I am subject to a tyrant that
by his cunning hath cheated me of the island.
If thy greatness will
Revenge it on him
Thou shalt be lord of it and I'll serve thee.
Step. How now shall this be compassed?
Canst thou bring me to the party?
Cal. Yea, yea, my Lord, I'll yield him thee
asleep,
Where thou may'st knock a nail into his head.

CARLYSLE.

Of the moral influence of Fermented Liquors.

From the state of increased hilarity to the delirium of drunkenness, the shades of intellectual aberration are very numerous, and the phenomena in different individuals variable; sometimes resembling madness, sometimes folly or idiotism. It appears to me that the moral inducements for drinking strong liquors, are much more prevalent than even the physical pretences.

The desire for oblivion of care, of irksome business and of laborious thought, the erroneous expectation of drowning sorrow, and of repelling misfortune, the wish to feel ourselves prosperous, or to be flattered by pleasing hopes, are the chief reasons for desiring strong liquors. A few experiments prove to us that the effects of strong liquors upon the mind, are pleasing for the time, and the society of men under a similar influence countenances the practice. At the beginning of intoxication the ideas flow with a more than natural rapidity: self-love soars above our prudence and shews itself openly: we lay aside the scales of deliberation, the slow pondering, measuring and comparing instru-

ments of the judgement. In this condition every man is a hero to himself, he feels as he wishes, and the state of his mind is betrayed by boastings and falsehoods, by pretensions to abilities beyond his possessions, and by a delusive contempt for the evils that beset him. This representation is fully illustrated in every drunken party of the vulgar, a class who are not habituated to restrain their feelings, and whose conduct upon these revelling occasions is perhaps a true picture of every drunkard's soul. The known effects of fermented liquors upon the intellects, are the increased rapidity of thought, the destruction of continuity in the memory, and the derangement of the natural faculty of judging or concluding upon the sum of any sort of evidence.—Whether the dissolution of moral integrity which so often accompanies drunkenness, be dependent upon the prevalence of undisguised selfishness, of hasty and crude judgement, or upon other changes in the moral faculties, I shall not pretend to decide; but it appears to me the causes exhibited are equal to the stated effects.

Independent of those physical changes in the brain, which arise from habitual drinking of strong liquors, other intellectual disabilities occur which do not seem to be wholly dependent on direct physical changes. The memory

is always weakened by a rapid succession of evanescent impressions; the objects of thought are loosely assorted by a disorderly imagination, and the power to give a close and continuous attention to particular studies is destroyed by an acquired habit of slovenly and heedless inductions. The mind is also diverted from more serious activity by idle wit, by ludicrous combinations, or vain and unprofitable wanderings. But the worst and perhaps the most frequent moral evil is the production of insanity.

It appears from the evidence of the best authorities that drunkenness is one of the most frequent causes of madness: and perhaps the continued habit of disturbing the brain even by small quantities of vinous liquor may at length establish a permanent error in the intellectual operations. Some men bear the effects of wine both physically and morally better than others, some have their bodies decidedly injured by doses which seem to pass away with impunity in others, but perhaps the insidious workings of small but constant libations may always lay the foundation for intellectual aberrations, as much as they are known to do of bodily maladies. Whether any municipal regulation ought to be attempted for the restraining of those ruinous courses of drunken profligacy

which too often occur to fathers and mothers, I cannot pretend to say; but it is well known such conduct frequently wastes the subsistence of the rising progeny, and is attended with neglect of their education, neglect of their health, and of their morals, by which they are doomed to poverty, to ignorance and to vice, followed up by an hereditary disgrace derived from the vices of their parents, and which materially affects their worldly establishment.

In better stations of life, the vanities and ostentations and the joys of the Bacchanalian board delude young persons, and feed the folly or excite the envy of the weak. The ordinary praises of fine wines make lasting impressions upon youthful minds and lead them to estimate a taste and critical knowledge of such matter, as essential appendages of rank and wealth. The festive board of the French people seems in this respect to be more judiciously managed than ours, and the conversation afterwards is of a superior sort, both for pleasing relaxation and for intellectual improvement.

The custom of sipping coffee resembles that of the Chinese with their tea, and the people of both nations are remarkably cheerful and exhibit a well regulated hilarity throughout their social intercourse.

The moral effects of fermented liquors are the production of,

1st. A dissolute carelessness about right and wrong.

2ndly. Of a disturbed temper, fretful, unsteady or irascible.

3rdly. Of a fatal stop to intellectual improvement by ruining the memory, and the continuity of thought.

4thly. They create a disregard for the happiness of others.

5thly. The want of industry and of common prudence.

6thly. They produce insensibility, unfeelingness, and inhumanity.

Whether a man is urged by ambition, by necessity, or by a laudable desire to promote his own independence and the liberty of those to whom he gives life and the inheritance of his best affections, views of duty, of economy and of morals ought to induce him to pursue habits which maintain health, prolong life, and quicken the free exercise of all his faculties:

perhaps nothing contributes so much to moral equability of mind, and to an impressive and beneficial example, as the total abandonment of strong liquors. Children, relatives, friends, and servants are equally impressed with respect for the supposed self denial, and participate under a silent conviction of its utility, in the certain advantages of temperance.

JOHNSON'S DEBATES.

House of Lords, February 21, 1742-3.

A motion was made that three of the physicians of most note for their learning and experience should be summoned to attend the house, to declare their opinion with regard to the effects of spiritous liquors upon the human body. It was rejected by 33 against 17.

It seemed to be admitted by all parties that the effects were injurious, and the only inquiry was whether the bill then before the house would increase or diminish their use.

The bill for altering the duties on spiritous liquors was read a second time, upon the

question being put whether it should be committed.

Lord Hervey first rose and, in the course of his speech, he said

I shall confine myself at present to three considerations, and shall entreat the attention of your Lordships, while I examine the bill now before us—with regard to its influence on the health and morals of the people—the arguments by which it has been hitherto supported—and the effects which it will have on the sinking fund.

The first head, my Lords, is so copious that I find myself very little relieved by the division which I have made. The moral arguments, though separated from those which are either political or temporary, are sufficient to overpower the strongest reason and overflow the most extensive comprehension.

It is not necessary, I suppose, to shew that health of body is a blessing, that the duties of life in which the greatest part of the world are employed require vigour and activity, and that to want strength of limbs and to want the necessary supports of nature are to the lower classes of mankind the same.

My Lords, if the use of spiritous liquors be encouraged the diligence of the lower classes, which can only be supported by health, will languish:—the workrooms will be forsaken when the artificer has by the labour of a small part of the day procured what will be sufficient to intoxicate him for the remaining hours: for he will hold it ridiculous to waste any part of his life in superfluous diligence, and will readily assign to merriment and frolicks that time which he now spends in useful occupations.

But such is the quality of these liquors that he will not long be able to divide his life between labour and debauchery, he will even find himself disabled by his excesses from the prosecution of his work, and those shops which were before abandoned for the sake of pleasure, will soon be made desolate by sickness: those who were before idle will become diseased, and either perish by untimely deaths, or languish in misery and want, an useless burden to the public.

That these liquors, my Lords, liquors of which the strength is heightened by distillation, have a natural tendency to inflame the blood, to consume the vital juices, destroy the force of the vessels, contract the nerves and weaken

the sinews, that they not only disorder the mind for a time, but by a frequent use precipitate old age, exasperate diseases, and multiply and increase all the infirmities to which the body of man is liable, is generally known to all whose regard to their own health, or study to preserve that of others, has at any time engaged them in such inquiries, and would have been more clearly explained to your Lordships, had the learned physicians been suffered to have given their opinions on this subject.

We live, my Lords, in a nation, where the effects of strong liquors have been for a long time too well known: we know that they produce in almost every one a high opinion of his own merit: that they blow the latent sparks of pride into flame and, therefore, destroy all voluntary submission: they put an end to subordination, and raise every man to an equality with his master or his governor. They repress all that awe by which men are restrained within the limits of their proper spheres, and incite every man to press upon him that stands before him, that stands in the place of which that sudden elevation of heart, which drunkenness bestows, makes him think himself more worthy.

Pride, my Lords, is the parent, and inebriety the fosterer of resentment: for this reason men are almost always inclined in their debauches to quarrels and to bloodshed; they think more highly of their own merit, and, therefore, more readily conclude themselves injured: they are wholly divested of fear, insensible of present danger, superior to all authority, and, therefore, thoughtless of future punishment: and what then can hinder them from expressing their resentment with the most offensive freedom, or pursuing their revenge with the most daring violence?

Thus, my Lords, are the disputes forgotten often revived, and after having been long reconciled, are at last terminated by blows; thus are lives destroyed upon the most trifling occasions, upon provocations often imaginary, upon chimerical points of honour, when he who gave the offence, perhaps without design, supports it only because he has given it; and he who resents it, pursues his resentment only because he will not acknowledge his mistake.

Thus are lives lost, my Lords, at a time when those who set them to hazard, are without consciousness of their value, without sense of the laws which they violate, and without

regard to any motions but the immediate influence of rage and malice.

That the use of these poisonous draughts quickly debilitates the limbs and destroys the strength of the body: however this quality may impair our manufactures, weaken our armies and diminish our commerce: however it may reduce our fleets to an empty shew, and enable our enemies to triumph in the field or our rivals to supplant us in the market, can scarcely, my Lords, come under consideration when we reflect how debauchery operates upon our morals.

As it is the quality of this malignant liquor to corrupt the mind, it likewise destroys the body.

If there be any one so regardless of the happiness of mankind as to look, without concern, upon those who hurry themselves to the grave with poison, he may be yet incited by his own interests to prevent the progress of this practice, a practice which tends to the subversion of all order and the destruction of all happiness.

But drunkenness not only corrupts men by

taking away their restraints by which they are generally kept in awe, and withheld from the perpetration of villanies, but by superadding the temptations of poverty, temptations not easily to be resisted, even by those whose eyes are open to the consequences of their actions, and which, therefore, will certainly prevail over those whose apprehensions are laid asleep and who never extend their views beyond the gratification of the present moment.

Drunkenness is the parent of idleness; for no man can apply himself to the business of his trade either while he is drinking or when he is drunk. Part of his time is spent in jollity and part in imbecility: when he is amidst his companions he is too gay to think of the consequences of neglecting his employment, and when he has overburdened himself with liquor he is too feeble and too stupid to follow it.

Poverty is the offspring of idleness, as idleness of drunkenness: the drunkard's work is little and his expenses are great; and, therefore, he must soon see his family distressed, and his substance reduced to nothing.

He easily persuades himself that his condition is desperate: that no legal methods will relieve him: and that, therefore, he has no-

thing to hope but from the effects of despair. These thoughts are quickly confirmed by his companions, whom the same misconduct has reduced to the same distress, and who have already tried the pleasures of being supported by the labour of others. They do not fail to explain to him the possibility of sudden affluence, and at worst to celebrate the satisfaction of short-lived merriment. He, therefore, engages with them in their nocturnal expeditions, an association of wickedness is formed, and that man who, before he tasted this infatuating liquor, contributed every day, by honest labour, to the happiness or convenience of life, who supported his family in decent plenty, and was himself at ease, becomes at once miserable and wicked: is detested as a nuisance by the community, and hunted by the officers of justice: nor has mankind any thing new to wish or hope with regard to him, but that by his speedy destruction, the security of the roads may be restored, and the tranquillity of the night be set free from the alarms of robbery and murder.

Surely it is not necessary to shew, by a long deduction of authorities, the guilt of drunkenness, or to prove that it weakens the body or that it depraves the mind, that it makes mankind too feeble for labour, too indolent for ap-

plication, too stupid for ingenuity, and too daring for the peace of society.

How little any encouragement is wanting to promote the consumption of those execrable liquors, how much it concerns every man who has been informed of their quality, and who has seen their consequences, to oppose the use of them with his utmost influence, appears from the enormous quantity which the stills of this nation annually produce.

The number of gallons which appears from the accounts on the table to have been consumed last year, is seven millions; a quantity sufficient to destroy the health, interrupt the labour, and deprave the morals, of a very great part of the nation; a quantity which, if it be suffered to continue undiminished, will, without any legal encouragement of its use, in a short time destroy the happiness of the public; and by impairing the strength, and lessening the number, of manufacturers and labourers, introduce poverty and famine.

Instead therefore of promoting a practice so evidently detrimental to society, let us oppose it with the most vigorous efforts; let us begin our opposition by rejecting this bill, and then consider, whether the execution of the former

law shall be enforced, or whether another more efficacious can be formed.

It is allowed by those who have hitherto disputed on either side of this question, that the people appear obstinately enamoured of this new liquor; it is allowed on both parts that this liquor corrupts the mind, enervates the body, and destroys vigour and virtue at the same time; that it makes those who drink it too idle and feeble for work; and while it impoverishes them by the present expense, disables them from retrieving its ill consequences by subsequent industry.

It might be imagined, my Lords, that those who had thus far agreed, would not easily find any occasion of dispute; nor would any man, unacquainted with the motives by which senatorial debates are too often influenced, suspect that after the pernicious qualities of this liquor, and the general inclination among the people to the immoderate use of it, had been generally admitted it could be afterwards inquired, whether it ought to be made more common, whether this universal thirst for poison ought to be encouraged by the legislature, and whether a new statute ought to be made to secure drunkards in the gratification of their appetites.

Lord Lonsdale.—With regard to this question, my Lords, there was no possibility of long suspense; for the pernicious effects of spirits were confessed equally by those who countenanced and opposed this new project; nor could any man take a survey of this city without meeting in his way such objects as might make all farther inquiry superfluous. The idleness, the insolence, the debauchery of the common people, and their natural and certain consequences, poverty, diseases, misery, and wickedness, are to be observed without any intention of indulging such disagreeable speculations; in every part of this great metropolis, whoever shall pass along the streets, will find wretchedness stretched upon the pavement, insensible and motionless, and only removed by the charity of passengers from the danger of being crushed by carriages, or trampled by horses, or strangled with filth in the common sewers; and others less helpless perhaps, but more dangerous, who have drank too much to fear punishment, but not enough to hinder them from provoking it; who think themselves, in the elevation of drunkenness, entitled to treat all those with contempt whom their dress distinguishes from them, and to resent every injury which in the heat of their imagination they suppose themselves to suffer, with the utmost rage of resentment, violence of rudeness, and scurrility of tongue.

No man can pass a single hour in public places without meeting such objects, or hearing such expressions as disgrace human nature; such as cannot be looked upon without horror, or heard without indignation, and which there is however no possibility of removing or preventing, whilst this hateful liquor is publicly sold.

But the visible and obvious effects of these pernicious draughts, however offensive or inconvenient, are yet much less to be dreaded than their more slow and secret operations. That excess of distilled spirits inflames the poor to insolence and fury, that it exposes them either to hurt by making them insensible of danger, or to punishment by making them fearless of authority, is not to be reckoned the most fatal consequence of their use; for these effects, though their frequency makes it necessary to suppress them, with regard to each individual, are of no long duration; the understanding is in a short time recovered after a single debauch, and the drunkard may return to his employment.

But though the pleasures of drunkenness are quickly at an end, its pains are of longer continuance. These liquors not only infatuate the mind, but poison the body; nor do they pro-

duce only momentary fury, but incurable debility and lingering diseases; they not only fill our streets with madmen, and our prisons with criminals, but our hospitals with cripples. Those who have for a time infested the public walks with their insults, quickly disturb them with their lamentations, and are soon reduced from bullies to beggars, and obliged to solicit alms from those they used to threaten and insult.

Nor does the use of spirits, my Lords, only impoverish the public, by lessening the number of useful and laborious hands, but by cutting off those recruits by which its natural and inevitable losses are to be supplied. The use of distilled liquors impairs the fecundity of the human race, and hinders that increase which Providence has ordained for the support of the world. Those women who riot in this poisonous debauchery are quickly disabled from bearing children, by bringing on themselves in a short time all the infirmities and weaknesses of age; or, what is yet more destructive to general happiness, produce children diseased from their birth by the vices of their parents, children whose blood is tainted with inveterate and accumulated maladies, for which no cure can be expected; and who therefore are an additional burden to the community, and must be sup-

ported through a miserable life by that labour which they cannot share, and must be protected by that community of which they cannot contribute to the defence.

Bishop of Sarum.—There is at least one part of the nation yet untainted, a part which deserves the utmost care of the legislature, and which must be endangered by a law like this before us. The children, my Lords, to whom the affairs of the present generation must be transferred and by whom the nation must be continued, are surely no ignoble part of the public. They are yet innocent, and it is our province to take care that they may in time be virtuous; we ought therefore to remove from before them those examples that may infect, and those temptations that may corrupt them. We ought to reform their parents, lest they should imitate them; and to destroy those provocations to vice, by which the present generation has been intoxicated, lest they should with equal force operate upon the next.

Lord Hervey.—Whoever shall be so far touched with the interest of the public, as to extend his inquiries to the lowest classes of the people, will find some diseased and others vitiated; he will find some imprisoned by their creditors,

and others starving their children; and if he trace all these calamities and crimes to their original cause, will find them all to proceed from the love of distilled liquors.

When I consider, my Lords, the tendency of this bill, I find it calculated only for the propagation of diseases, the suppression of industry, and the destruction of mankind; I find it the most fatal engine that ever was pointed at a people, an engine by which those who are not killed will be disabled, and those who preserve their limbs will be deprived of their senses.

But every age, my Lords, produces some improvement, and every nation however degenerate, gives birth at some happy period of time to men of great and enterprising genius. It is our fortune to be witnesses of a new discovery in politicks; we may congratulate ourselves upon being contemporaries with those men who have shewn that hangmen and halters are unnecessary in a state, and that ministers may escape the reproach of destroying their enemies, by inciting them to destroy themselves.

Almost every legislator of the world, my Lords, from whatever original he derived his authority, has exerted it in the prohibition of such foods, as tended to injure the health, and

destroy the vigour, of the people for whom he designed his institutions.

The great instructor of the Jews, who delivered his laws by divine authority, prohibited the use of swine's flesh, for no other cause, as far as human reason is able to discover, than that it corrupted the blood, and produced loathsome diseases and maladies which descended to posterity; and therefore in prohibiting, after his example, the use of liquors which produce the same effects, we shall follow the authority of the great Governor of the universe.

The author of another religion, a religion founded indeed on superstition and credulity, but which prevails over a very great part of the earth, has laid his followers under restraints still more severe; he has forbidden them to dispel their cares or exalt their pleasures with wine, has banished from their banquets, that useful opponent of troublesome reflection, and doomed all those who receive his law, not to sobriety only, but to abstinence.

The authority of this man, my Lords, cannot indeed be urged as unexceptionable and decisive; but the reception of his imposture shews, at least, that he was not unacquainted with human nature, and that he knew how to adapt

his forgeries to the nations among which he vended them; nor can it be denied, but the prohibition of wine was found generally useful, since it obtained so ready a compliance.

All nations in the world, my Lords, in every age of which there remain any historical accounts, have agreed in the necessity of laying restraint upon appetite, and setting bounds to the wantonness of luxury; every legislature has claimed and practised the right of withholding those pleasures which the people have appeared to use to excess, and preferring the safety of multitudes whom liberty would destroy to the convenience of those who would have enjoyed it within the limits of reason and of virtue.

The welfare of the public, my Lords, has always been allowed the supreme law; and when any governors sacrifice the general good either to private views, or temporary convenience, they deviate at once from integrity and policy, they betray their trust, and neglect their interest.

The prohibition of those commodities which are instrumental to vice, is not only dictated by policy but nature; nor does it indeed require much sagacity, when the evil is known, to find the proper remedy; for even the Indians who

have not yet reduced the art of government to a science, nor learned to make long harangues upon the different interests of foreign powers, the necessity of raising supplies, or the importance and extent of manufactures, have yet been able to discover, that distilled spirits are pernicious to society; and that the use of them can only be hindered by prohibiting the sale.

For this reason, my Lords, they have petitioned that none of this delicious poison should be imported from Britain: they have desired us to confine this fountain of wickedness and misery to stream in our own country, without pouring upon them those inundations of debauchery, by which we are ourselves overflowed.

When we may be sent with justice to learn from the rude and ignorant Indians the first elements of civil wisdom, we have surely not much right to boast of our foresight and knowledge; we must surely confess, that we have hitherto valued ourselves upon our arts with very little reason, since we have not learned how to preserve either wealth or virtue, either peace or commerce.

CONFESSIONS OF A DRUNKARD.

Dehortations from the use of strong liquors have been the favourite topic of sober declaimers in all ages, and have been received with abundance of applause by water-drinking critics. But with the patient himself, the man that is to be cured, unfortunately their sound has seldom prevailed. Yet the evil is acknowledged, the remedy simple. Abstain. No force can oblige a man to raise the glass to his head against his will. 'Tis as easy as not to steal, not to tell lies.

Alas! the hand to pilfer, and the tongue to bear false witness, have no constitutional tendency. These are actions indifferent to them. At the first instance of the reformed will they can be brought off without a murmur. The itching finger is but a figure in speech, and the tongue of the liar can with the same natural delight give forth useful truths, with which it has been accustomed to scatter their pernicious contraries. But when a man has commenced sot———

O pause, thou sturdy moralist, thou person of stout nerves and a strong head, whose liver is

happily untouched, and ere thy gorge riseth at the *name* which I have written, first learn what the *thing* is; how much of compassion, how much of human allowance, thou may'st virtuously mingle with thy disapprobation. Trample not on the ruins of a man. Exact not under so terrible a penalty as infamy, a resuscitation from a state of death almost as real as that from which Lazarus rose not but by a miracle.

Begin a reformation, and custom will make it easy. But what if the beginning be dreadful, the first steps not like climbing a mountain but going through fire? what if the whole system must undergo a change violent as that which we conceive of the mutation of form in some insects? what if a process comparable to flaying alive be to be gone through; is the weakness that sinks under such struggles to be confounded with the pertinacity which clings to other vices, which have induced no constitutional necessity, no engagement of the whole victim, body and soul?

I have known one in that state, when he has tried to abstain but for one evening,—though the poisonous potion had long ceased to bring back its first enchantments, though he was sure it would rather deepen his gloom than brighten it,—in the violence of the struggle, and the ne-

cessity he has felt of getting rid of the present sensation at any rate, I have known him to scream out, to cry aloud, for the anguish and pain of the strife within him.

Why should I hesitate to declare, that the man of whom I speak is myself? I have no puling apology to make to mankind. I see them all in one way or another deviating from the pure reason. It is to my own nature alone I am accountable for the woe that I have brought upon it.

I believe that there are constitutions, robust heads and iron insides, whom scarce any excesses can hurt; whom brandy (I have seen them drink it like wine), at all events whom wine, taken in ever so plentiful measure, can do no worse injury to, than just to muddle their faculties, perhaps never very pellucid. On them this discourse is wasted. They would but laugh at a weak brother, who trying his strength with them, and coming off foiled from the contest, would fain persuade them that such agonistic exercises are dangerous. It is to a very different description of persons I speak. It is to the weak, the nervous; to those who feel the want of some artificial aid to raise their spirits in society to what is no more than the ordinary pitch of all around them without it. This is

the secret of our drinking. Such must fly the convivial board in the first instance, if they do not mean to sell themselves for term of life.

Twelve years ago I had completed my six and twentieth year. I had lived from the period of leaving school to that time pretty much in solitude. My companions were chiefly books, or at most one or two living ones of my own book-loving and sober stamp. I rose early, went to bed betimes, and the faculties which God had given me, I have reason to think, did not rust in me unused.

About that time I fell in with some companions of a different order. They were men of boisterous spirits, setters up a-nights, disputants, drunken; yet seemed to have something noble about them. We dealt about the wit, or what passes for it after midnight, jovially. Of the quality called fancy I certainly possessed a larger share than my companions. Encouraged by their applause, I set up for a profest joker! I, who of all men am least fitted for such an occupation, having, in addition to the greatest difficulty which I experience at all times of finding words to express my meaning, a natural nervous impediment in my speech!

Reader, if you are gifted with nerves like

mine, aspire to any character but that of a wit. When you find a tickling relish upon your tongue disposing you to that sort of conversation, especially if you find a preternatural flow of ideas setting in upon you at the sight of a bottle and fresh glasses, avoid giving way to it as you would fly your greatest destruction. If you cannot crush the power of fancy, or that within you which you mistake for such, divert it, give it some other play. Write an essay, pen a character or description,—but not as I do now, with tears trickling down your cheeks.

To be an object of compassion to friends, of derision to foes: to be suspected by strangers, stared at by fools; to be esteemed dull when you cannot be witty, to be applauded for witty when you know that you have been dull; to be called upon for the extemporaneous exercise of that faculty which no premeditation can give; to be spurred on to efforts which end in contempt, to be set on to provoke mirth which procures the procurer hatred; to give pleasure and be paid with squinting malice; to swallow draughts of life-destroying wine which are to be distilled into airy breath to tickle vain auditors; to mortgage miserable morrows for nights of madness; to waste whole seas of time upon those who pay it back in little inconsiderable

drops of grudging applause,—are the wages of buffoonery and death.

Time, which has a sure stroke at dissolving all connexions which have no solider fastening than this liquid cement, more kind to me than my own taste or penetration, at length opened my eyes to the supposed qualities of my first friends. No trace of them is left but in the vices which they introduced, and the habits they infixed. In them my friends survive still, and exercise ample retribution for any supposed infidelity that I may have been guilty of towards them.

My next more immediate companions were and are persons of such intrinsic and felt worth, that though accidentally their acquaintance has proved pernicious to me, I do not know that if the thing were to do over again, I should have the courage to eschew the mischief at the price of forfeiting the benefit. I came to them reeking from the steams of my late over-heated notions of companionship; and the slightest fuel which they unconsciously afforded, was sufficient to feed my old fires into a propensity.

They were no drinkers, but one from profes-

sional habits, and another from a custom derived from his father, smoked tobacco. The devil could not have devised a more subtle trap to re-take a backsliding penitent. The transition from gulping down draughts of liquid fire to puffing out innocuous blasts of dry smoke, was so like cheating him. But he is too hard for us when we hope to commute. He beats us at barter; and when we think to set off a new failing against an old infirmity, 'tis odds but he puts the trick upon us of two for one. That (comparatively) white devil of tobacco brought with him in the end seven worse than himself.

It were impertinent to carry the reader through all the processes by which, from smoking at first with malt liquor, I took my degrees through thin wines, through stronger wine and water, through small punch, to those juggling compositions, which, under the name of mixed liquors, slur a great deal of brandy or other poison under less and less water continually, until they come next to none, and so to none at all. But it is hateful to disclose the secrets of my Tartarus.

I should repel my readers, from a mere incapacity of believing me, were I to tell them what tobacco has been to me, the drudging service

which I have paid, the slavery which I have vowed to it. How, when I have resolved to quit it, a feeling as of ingratitude has started up; how it has put on personal claims and made the demands of a friend upon me. How the reading of it casually in a book, as where Adams takes his whiff in the chimney-corner of some inn in Joseph Andrews, or Piscator in the Complete Angler breaks his fast upon a morning pipe in that delicate room *Piscatoribus Sacrum*, has in a moment broken down the resistance of weeks. How a pipe was ever in my midnight path before me, till the vision forced me to realize it,—how then its ascending vapours curled, its fragrance lulled, and the thousand delicious ministerings conversant about it, employing every faculty, extracted the sense of pain. How from illuminating it came to darken, from a quick solace it turned to a negative relief, thence to a restlessness and dissatisfaction, thence to a positive misery. How, even now, when the whole secret stands confessed in all its dreadful truth before me, I feel myself linked to it beyond the power of revocation. Bone of my bone———

Persons not accustomed to examine the motives of their actions, to reckon up the countless nails that rivet the chains of habit, or perhaps being bound by none so obdurate as

those I have confessed to, may recoil from this as from an overcharged picture. But what short of such a bondage is it, which in spite of protesting friends, a weeping wife, and a reprobating world, chains down many a poor fellow, of no original indisposition to goodness, to his pipe and his pot?

I have seen a print after Corregio, in which three female figures are ministering to a man who sits fast bound at the root of a tree. Sensuality is soothing him, Evil Habit is nailing him to a branch, and Repugnance at the same instant of time is applying a snake to his side. In his face is feeble delight, the recollection of past rather than perception of present pleasures, languid enjoyment of evil with utter imbecility to good, a Sybaritic effeminacy, a submission to bondage, the springs of the well gone down like a broken clock, the sin and the suffering co-instantaneous, or the latter forerunning the former, remorse preceding action—all this represented in one point of time.—When I saw this, I admired the wonderful skill of the painter. But when I went away, I wept, because I thought of my own condition.

Of *that* there is no hope that it should ever change. The waters have gone over me. But out of the black depths, could I be heard, I

would cry out to all those who have but set a foot in the perilous flood. Could the youth, to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will,—to see his destruction, and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not to be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self-ruins:—could he see my fevered eye, feverish with last night's drinking, and feverishly looking for this night's repetition of the folly; could he feel the body of the death out of which I cry hourly with feebler and feebler outcry to be delivered,—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation; to make him clasp his teeth,

and not undo 'em
To suffer WET DAMNATION to run thro' 'em.

Yea, but (methinks I hear somebody object) if sobriety be that fine thing you would have us to understand, if the comforts of a cool brain

are to be preferred to that state of heated excitement which you describe and deplore, what hinders in your own instance that you do not return to those habits from which you would induce others never to swerve? if the blessing be worth preserving, is it not worth recovering?

Recovering!——O if a wish could transport me back to those days of youth, when a draught from the next clear spring could slake any heats which summer suns and youthful exercise had power to stir up in the blood, how gladly would I return to thee, pure element, the drink of children, and of child-like holy hermit. In my dreams I can sometimes fancy thy cool refreshment purling over my burning tongue. But my waking stomach rejects it. That which refreshes innocence, only makes me sick and faint.

But is there no middle way betwixt total abstinence and the excess which kills you?—For your sake, reader, and that you may never attain to my experience, with pain I must utter the dreadful truth, that there is none, none that I can find. In my stage of habit (I speak not of habits less confirmed—for some of them I believe the advice to be most prudential) in the stage which I have reached, to stop short of that measure which is sufficient to draw on tor-

por and sleep, the benumbing apoplectic sleep of the drunkard, is to have taken none at all. The pain of the self-denial is all one. And what that is, I had rather the reader should believe on my credit, than know from his own trial. He will come to know it, whenever he shall arrive at that state, in which, paradoxical as it may appear, *reason shall only visit him through intoxication*: for it is a fearful truth, that the intellectual faculties by repeated acts of intemperance may be driven from their orderly sphere of action, their clear day-light ministeries, until they shall be brought at last to depend for the faint manifestation of their departing energies, upon the returning periods of the fatal madness to which they owe their devastation. The drinking man is never less himself than during his sober intervals. Evil is so far his good.*

Behold me then, in the robust period of life, reduced to imbecility and decay. Hear me count

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* When poor M—— painted his last picture with a pencil in one trembling hand and a glass of brandy and water in the other, his fingers owed the comparative steadiness, with which they were enabled to go through their task in an imperfect manner, to a temporary firmness derived from a repetition of practices, the general effect of which had shaken both them and him so terribly.

my gains, and the profits which I have derived from the midnight cup.

Twelve years ago I was possessed of a healthy frame of mind and body. I was never strong, but I think my constitution (for a weak one) was as happily exempt from the tendency to any malady, as it was possible to be. I scarce knew what it was to ail any thing. Now, except when I am losing myself in a sea of drink, I am never free from those uneasy sensations in head and stomach, which are so much worse to bear than any definite pains or aches.

At that time I was seldom in bed after six in the morning, summer and winter. I awoke refreshed, and seldom without some merry thoughts in my head, or some piece of a song to welcome the new-born day. Now, the first feeling which besets me, after stretching out the hours of recumbence to their last possible extent, is a forecast of the wearisome day that lies before me, with a secret wish that I could have lain on still, or never awaked.

Life itself, my waking life, has much of the confusion, the trouble, and obscure perplexity, of an ill dream. In the day time I stumble upon dark mountains.

Business, which, though never particularly adapted to my nature, yet as something of necessity to be gone through, and therefore best undertaken with cheerfulness, I used to enter upon with some degree of alacrity, now wearies, affrights, perplexes me. I fancy all sorts of discouragements, and am ready to give up an occupation, which gives me bread, from a harassing conceit of incapacity. The slightest commission given me by a friend, or any small duty which I have to perform for myself, as giving orders to a tradesman, &c. haunts me as a labour impossible to be got through. So much the springs of action are broken.

The same cowardice attends me in all my intercourse with mankind. I dare not promise that a friend's honor, or his cause, would be safe in my keeping, if I were put to the expense of any manly resolution in defending it. So much the springs of moral action are deadened within me.

My favorite occupations in times past, now cease to entertain. I can do nothing readily. Application for ever so short a time kills me. This poor abstract of my condition was penned at long intervals, with scarcely any attempt at connexion of thought, which is now difficult to me.

The noble passages which formerly delighted me in history or poetic fiction, now only draw a few weak tears, allied to dotage. My broken and dispirited nature seems to sink before any thing great and admirable.

I perpetually catch myself in tears, for any cause, or none. It is inexpressible how much this infirmity adds to a sense of shame, and a general feeling of deterioration.

These are some of the instances, concerning which I can say with truth, that it was not always so with me.

Shall I lift up the veil of my weakness any further? or is this disclosure sufficient?

I am a poor nameless egotist, who have no vanity to consult by these Confessions. I know not whether I shall be laughed at, or heard seriously. Such as they are, I commend them to the reader's attention, if he finds his own case any way touched. I have told him what I am come to. Let him stop in time.

MISCELLANEOUS.

The Greenlanders, according to Crantz, at first abhorred strong liquors, and called them mad waters.

In Hindostan none drink intoxicating draughts but the outcasts.

Drunkenness is a sworn *enemy to discipline;* rendering the most obedient soldiers, during that distemper, deaf to all necessary words of command.

Drunkenness is *transparent*, able to conceal nothing to its own shame: and *flexible* to all things rather than reason.

——— An anxious stomach well
May be endur'd; so may the throbbing head:
But such a dim delirium, such a dream,
Involves you; such a dastardly despair
Unmans your soul, as madd'ning Pentheus felt
When, baited round Cithæron's cruel sides,
He saw two suns, and double Thebes ascend.
Armstrong.

The suitor to whom Philip had not done justice, said, I appeal from Philip drunk to Philip sober.

ON THE ORIGIN AND PROGRESS OF DRUNKENNESS.

IN A LETTER TO A YOUNG GENTLEMAN.

MY DEAR YOUNG FRIEND,

You are now become a father.—The parental character is sacred. If rightly exercised it is blessed with the sweetest satisfaction—that of seeing the minds of your children open to virtuous delights. If its duties, on the contrary, are misunderstood or neglected, or violated, you will see those nearest and dearest to you running heedlessly headlong in the ways of sin, forgetful of their parent's counsel and of his and their own comfort. You will wish you had never been born or had been cut off before you were a father.

From observation of the world it has long been my opinion, that most of the vices of society, owe their origin to the example set by parents to their children; I shall endeavour, therefore, to guard you against implanting one vice in particular, by giving a short history of myself:

You know that I am on the verge of the grave. At the age of forty, extreme feebleness of body and mind, give me the appearance of

sixty; and at a period of life when thousands of my fellow-beings are stout and hale, enjoying existence, I am in such a state of bodily and mental decay, that I look forward to my death, as to freedom from a painful bondage. How many valuable years of my life have been wasted in thoughtlessness! How many have passed in powerless sickness! From how many am I cut off that might have been devoted to the benefit of mankind! To you who have for ten years, seen *no liquid except water*, pass my lips, it will be a matter of surprise to learn, that the cause of this bodily disease and mental decay, was the habit of drinking FERMENTED LIQUORS! Yes, the *exhilarating glass*, as it is called, and the midnight bowl, have reduced me to this sad state of premature old age, and living death!

When I was a little boy, I was told by my mother, that I must try to be like my father. My mother, who was an affectionate wife, could scarcely believe that my father had a fault; at least she would never acknowledge but one; and she made it her study to impress my young mind with the feeling, that I was to copy my father in every thing, in order to arrive at excellence. Thus I early began to consider him as an extraordinary being, and I was in consequence, emulous to be thought like him. Were every

parent circumspect in their conduct, what delightful consequences must necessarily arise from such filial respect.

I was the third child and only son. The first thing that made an impression on my memory was, when about four years of age, the being brought down from the nursery after dinner, to the eating room, where a large party of gentlemen had met to celebrate my father's birth-day. I was placed on my father's knee, a glass of wine was put to my lips, and I was told to drink my father's health. I had never tasted wine before, and I was rather refractory in doing so now: I was patted on the head, and coaxed in vain, till at length my father to give me courage, drank off a bumper. "See, Frank, see how boldly father drinks," said one of the company. "Always do what your father does, there's a good boy," said my mother. I at last ventured to sip the wine. I found it nauseous, but thus urged, thus encouraged, I heroically drank the whole glass. "*There's my fine fellow!*" "There's my brave lad!" echoed from all the room; and sweetmeats, cakes, every luxury which the table afforded, was lavished on me by way of reward.

I had often seen the companions of my father clap him on the shoulder, and call him, "my

fine fellow!" I longed to be called "my fine fellow" too, but I could never tell what he did, that caused this cheering appellation. I had now found the solution of the riddle. To drink wine was to be "a fine fellow!" I had obtained the honoured phrase; I was like my father, and from that hour I secretly resolved to drink all the wine I could get, that I might excel him, if possible, in being "a fine fellow!"

The glass of wine soon mounted into my head—I chattered—I laughed—I sung—I played a thousand antics; the company and my father were delighted.

The ice was now broken;—the custom was begun; I was regularly brought down every day to drink my glass of wine, and be "a fine fellow." As I grew older, whenever there was company, I was suffered to continue, after the ladies were retired, with my father and the gentlemen. Here I saw glass after glass quaffed: bottle after bottle uncorked: I heard the roar of laughter—the gay song—the witty toast—I saw mirth seated on every face; and nothing, I thought, could equal their happiness!

One day in particular, I remarked a very silent gentleman in company, and I observed also, that he drank no wine. My father filled

his glass—the rest of the company pressed him to drink: he was laughed at and ridiculed—it was in vain that he resisted, drink he must. I thought for a while he would never be so great as I was, for no one called *him* "a fine fellow!" At length, however, he yielded, and after a few glasses he became loquacious, and laughed, and roared, and sung like the rest. Then I reflected, that drinking not only made a man "a fine fellow," but it made him agreeable, —it made him happy.

My father frequently dined out and he seldom returned till after the children were in bed. On these occasions, I remarked that we never saw him next day till dinner time, when he eat but little, complained of head-ach and seemed dull; and all the morning my mother was in tears. I could not conceive the occasion of all this, but I used to think it was, that he *got no wine*, when he dined out, because after taking a glass or two, on these occasions he became cheerful, and lost his head-ach. Once I remember, being awakened out of my sleep by a loud noise and screaming. Next day my mother kept her bed, my father was gloomy and cross, and one of the maids had her arm bound up. I asked the reason of the noise, and of the maid's arm being bound up; nobody would tell me; but I overheard the maid say to the footman, that she

would not stay any longer with such a drunken master, who when he had got a glass too much was like a mad man, and would strike any body that came in his way; and that he had almost broken her arm. The footman said it was four o'clock in the morning before he came home. I was astonished, and could not imagine how my father, by getting "a glass too much," as they called it, could make my mother ill, and occasion the maid to leave her place. I soon forgot the circumstance, for my father did not go out again for a long time.

Thus we went on, till I became of an age to go to school. As I piqued myself on being like my father, who was a courageous manly character, I was soon looked up to in the school for my spirit and hardihood. I would boast to my youthful companions of the comforts of my paternal dwelling, and especially of the WINE I daily got to drink, exulting over those more prudently managed children, whose parents, either were not drinkers, or if they were, kept it a secret from their offspring. I related the conversations I had heard—the scenes I had witnessed; and I soon raised the envy of my little auditors, by telling them the praises that had been bestowed on me, of being "a very fine fellow!"

When the holidays returned, I returned also

to witness again the riotous meetings in my father's house; and being a tall, lively, apt lad, I was frequently invited out to dinner with him. Having early learned to drink, I now began to try how much liquor I could bear. I soon became capable of taking more than many of my elders. My father, who could attach no idea of mental or bodily evil to the drinking of "*generous wine*," not only encouraged, but exulted in his "manly child," as he used to call me.

After a year or two, I was deemed of sufficient age to be sent to Westminster school. I had plenty of money, and by this time, the seeds of other vices, which were sown, by the conversations I had been permitted to hear at my father's convivial parties, began to display themselves, and were seconded by curiosity, and the desire so common to youth, of being thought a man. I soon found other lads, whose education had been similar, with the same propensities; but wine was the predominant one; to obtain and drink wine, therefore, appeared to us, to be necessary to the character of a gentleman! and personal liberty, and the want of control so manifest in great seminaries, gave us but too easy means of obtaining our favourite liquor. A consciousness, however, of something wrong, induced us to keep this practice a secret, and

we were careful not to betray ourselves by drinking too much.

From Westminster school, I went to college, where I now considered myself in all respects a man. Here I found the same epithet as had raised my boyish emulation and wishes, operating anew: I heard *Lord this*, and *Lord t'other*, called "*fine fellows*," "*choice spirits*," and "*devilish wits*," in proportion as they could drink much, and the ambition seized me to outdo these Lords. I quickly found my superiority in strength of head, and having become a decided drinker, I was hailed in the University, as the "prince of fine fellows," and my society was courted by all the "fine fellows" there. I ran up enormous bills with my wine-merchant and other tradesmen, all of which I expected my father, *who was so "fine a fellow himself*," would readily pay.

At length my health began to decay; I became pale, bloated, and nervous: my appetite failed me, and my spirits daily flagged, till the hour arrived of repairing them at the exhilarating fount. My tutor complained of my want of attention to my necessary studies. The studious and the respectable shunned my society; I associated only with the idle and vicious, and

became the leader of a party, known only for their idleness and profligacy.

In the midst of this career, I received a letter from one of my father's friends, who informed me, that my father, returning home after a dinner party, much intoxicated had fallen from his horse and fractured his skull; that the horse had dragged him in the stirrups, and he was found mangled and lifeless at his own gate, at two o'clock in the morning. I obtained leave of absence, and flew immediately to my mother, but the shock was too much for me, in my present debilitated state of nerves, and a violent fever was the consequence.

My father's affairs were discovered to be in a very ruinous state, and I found that after my mother's and sisters' portions were paid, I should not have more than three hundred a year.

It was judged necessary for me to return to college that I might pursue my studies, in order to be entered at the bar. The thought of this was very irksome to me, who had never had an idea of maintaining myself by my exertions, however there was no alternative. I preferred the army, but the tears of my mother and sister prevailed, and I relinquished the wish.

The horrid consequences of drinking now struck me for the first time, and I resolved seriously, on my return to college, to abandon the habit, and sedulously attend to my hitherto neglected education.

For a time I persevered, but the habit was too deeply rooted to be given up. I could not endure the ridicule of my companions, and above all, their hints, that my abstemiousness was the result of *poverty*, and not *principle*. This was enough; pride, and unsubdued inclination goaded me on, and I consented to join them in a tavern dinner, to celebrate the birthday of their leader.

At first, I confess the recollection of my poor father, and his horrid death, rose to my mind and embittered the glass; but each succeeding draught washed out the impression, and long ere midnight, I forgot my father, my family, and myself, and was again, the "*prince of fine fellows!*" Thus was I plunged a second time in this horrid vice, and I now exceeded all my former doings.

My slender income was not sufficient to support my extravagance, and I was obliged continually to write to my mother for fresh supplies.

At first she sent them, but tired out with my importunities, she at length wrote a severe letter to expostulate with me on my way of life, an account of which, had reached her from several quarters. I loved my mother tenderly, but I was now too far gone in the habit of drinking, to be easily reclaimed; at the vacation therefore, to avoid her rebukes, instead of going home as usual, I set off on a party of pleasure to London, where I had never before been.

In a drunken frolic one evening, I went with my companions to a gaming-house, where I received the reward of my folly—in the loss of nearly all my little property. This rendered it impossible for me to continue any longer at college, I returned however to Cambridge to settle my affairs, where I found letters from home announcing the illness of my mother. My conscience smote me; I trembled least my conduct should have been the cause of her illness, for she doated on me.

I repaired to the house of my mother, with a sad heart and a wounded conscience, and arrived just time enough, to close her eyes and learn, that my continual drains on her purse had reduced her and my sisters to great poverty, and that my conduct and consequent exclusion from Cambridge had broken her heart.

For some days after her death I was deprived of my reason, but when I recovered, as I lay on my bed of sickness, the folly and wickedness of my conduct made a deep impression on my mind. I saw the horrid events, the effects solely of drinking, that had taken place in my family; my poor sisters reduced to distress by the crimes of a brother, who ought to have been their support and protector; the degradation of mind that I had fallen into, was a source of bitterness, and I solemnly vowed never again to taste a drop of fermented liquor.

I recovered sufficiently to be enabled to attend to my affairs. The sale of my books and furniture at Cambridge, served to pay my debts, but I was unable to live with any comfort on the small remnant of my fortune that was left. I came therefore to London and entered myself at the Temple, at the age of twenty-five. I studied late and early; I lived the most abstemious life; I resolutely avoided every place of public diversion; I frequented no dinner parties; and by industry and the strictest economy, I contrived to subsist on my small income, till at the age of thirty-one, I was called to the bar.

For a few years I followed my profession with considerable success, and my care-worn heart

began to taste of comfort in an approving conscience; but my constitution was so dreadfully impaired, by my early excesses, that I was very soon obliged to relinquish so arduous a profession A violent liver complaint has been daily undermining my life: I feel my memory decayed and all my powers for action gone.—I shall shortly drop into the grave, the martyr of INEBRIETY!

This history of *my* life, my young friend, is only a common picture, and I have no doubt, but that if parents would strictly forbear to let their children taste wine, and never permit them to be present when others do so, that the vice of drunkenness would considerably decrease.

What parent would not shudder, if told that their son would one day or other become a drunkard? that his future health would perhaps be sacrificed to his habits of intemperance; yet how can they expect that it should be otherwise, if they suffer the plastic mind of their child to be impressed with scenes of convivial riot and intemperance! If they suffer him to see the glass circulate from hand to hand, and witness the bacchanalian roar and *apparent* independence and happiness of drinking men. If they permit him to sip the intoxicating and fascinating beverage, and feel his little spirits elated

by the draught. If the child hears himself commended and called "*my fine fellow*," and other such cheering names for his courage in drinking the inflammatory liquor, can any father expect that his son will fail in time to become a drunkard and a spendthrift, and most probably guilty of many other vices equally destructive and horrible!

I am, &c.

Miscellaneous.

In inquiring whether any habit contributes to moral excellence, it may be well to consider in what moral excellence consists; and what, with respect to such habit, is the conduct of those men who most aspire to be virtuous.

Moral excellence seems to consist in understanding the perfections of human conduct, and in obedience of the will to the dictates of the understanding. It is not in knowledge alone that this excellence consists. In the present state of society obedience of the will may be deemed all in all. The virtuous man knows what is right, and has his will ductile and pliant to all the motions of reason. His understanding and will seldom disagree. The proposals of the one do not thwart the inclinations of the other.

Dr. Johnson says, " a very small part of the " disorders of the world proceed from igno- " rance of the laws by which life ought to " be regulated: nor do many, even of those " whose hands are polluted with the foulest " crimes, deny the reasonableness of virtue, or " attempt to justify their own actions. Men " are not blindly betrayed into corruption, but " abandon themselves to their passions with " their eyes open: and lose the direction of " truth because they do not attend to her voice, " not because they do not hear, or do not un- " derstand it."

Obedience of the will is either obedience to *act* or obedience to *abstain;* it is either to *do* or to leave *undone.*

Of virtuous Abstinence.

Whether a young man who abstains, or who indulges in fermented liquors, is most exposed to the chance of being led into temptation, may be discovered by examining any of the passions, by which youth and inexperience are most easily misled.

" *Set woman in his eye,*" and let any father,

confide as he may in the virtue of his child, say whether his confidence will be increased or diminished by seeing his son, at the moment of temptation, put the glass to his lips. If the frailty of a parent generate this blind confidence, let the youth, dread and watch over his own frailty. Preserve in all its strength and clearness the reason which your Creator has bestowed upon you. Do not hastily accept the offering of sin and death.—Do not delude yourself by the deception that

> The light which leads astray,
> Is light from heaven.

George Barnwell.

SCENE II.

A Room in MILLWOOD's *House. Enter* MILLWOOD *and* LUCY.

Mill. How do I look to day, Lucy?

Lucy. Oh, killingly madam! A little more red, and you'll be irresistible.—But why this more than ordinary care of your dress and complexion? What new conquest are you aiming at?

Mill. A conquest would be new indeed.

Lucy. Not to you, who make 'em every day—

but to me——Well, 'tis what I'm never to expect—unfortunate as I am——But your wit and beauty——

Mill. First made me a wretch, and still continue me so. Men, however generous or sincere to one another, are all selfish hypocrites in their affairs with us; we are no otherwise esteemed or regarded by them, but as we contribute to their satisfaction. But guilt makes them suspicious, and keeps them on their guard; therefore we can take advantage only of the young and innocent part of the sex, who having never injured women, apprehend no injury from them.

Lucy. Ay, they must be young indeed.

Mill. Such a one, I think, I have found. As I have passed through the city, I have often observed him receiving and paying considerable sums of money; from thence I conclude he is employed in affairs of consequence.

Lucy. Is he handsome?

Mill. Ay, ay, the stripling is well made, and has a good face.

Lucy. About——

Mill. Eighteen.

Lucy. Innocent, handsome, and about eighteen!—You'll be vastly happy. Why, if you manage well, you may keep him to yourself these two or three years.

Mill. If I manage well, I shall have done with him much sooner. Having long had a

design on him, and meeting him yesterday, I made a full stop, and gazing wishfully in his face, ask'd his name. He blush'd and bowing very low, answer'd George Barnwell. I begged his pardon for the freedom I had taken, and told him, that he was the person I had long wished to see, and to whom I had an affair of importance to communicate at a proper time and place. He named a tavern; I talked of honour and reputation, and invited him to my house. He swallowed the bait, promised to come, and this is the time I expect him. [*Knocking at the door.*] Somebody knocks——D'ye hear; I am at home to nobody to-day but him. [*Exit* Lucy.] Less affairs must give way to those of more consequence; and I am strangely mistaken if this does not prove of great importance to me. Now, after what manner shall I receive him? Let me consider——What manner of person am I to receive? He is young, innocent, and bashful; therefore I must take care not to put him out of countenance at first.

Enter Barnwell, *bowing very low.* Lucy *at a distance.*

Mill. Sir, the surprise and joy——
Barn. Madam!
Mill. This is such a favour— [*Advancing.*
Barn. Pardon me, Madam.

Mill. So unhop'd for! [*Still advances.*

[Barnwell *salutes her, and retires in confusion.*

To see you here——Excuse the confusion——

Barn. I fear I am too bold——

Mill. Alas, Sir, I may justly apprehend you think me so. Please, Sir, to sit. I am as much at a loss how to receive this honour as I ought, as I am surprised at your goodness in conferring it.

Barn. I thought you had expected me: I promised to come.

Mill. That is the more surprising; few men are such religious observers of their word.

Barn. All who are honest are.

Mill. To one another; but we simple women are seldom thought of consequence enough to gain a place in their remembrance.

[*Laying her hand on his, as by accident.*

The interest I have in all that relates to you, (the reason of which you shall know hereafter) excites my curiosity; and were I sure you would pardon my presumption, I should desire to know your real sentiments on a very particular subject.

Barn. Madam, you may command my poor thoughts on any subject, I have none that I would conceal.

Mill. You'll think me bold.

Barn. No, indeed.

Mill. What then are your thoughts of love?

Barn. If you mean the love of women, I have not thought of it. My youth and circumstances make such thoughts improper. But if you mean the general love we owe mankind, I think no one has more of it than myself. I don't know a person in the world, whose happiness I don't wish, and would not promote, were it in my power. In an especial manner I love my uncle, and my master; but above all, my friend.

Mill. You have a friend then, whom you love?

Barn. As he does me, sincerely.

Mill. He is, no doubt, often bless'd with your company and conversation?

Barn. We live in one house, and both serve the same worthy merchant. You seem disordered, madam—May I know the cause?

Mill. Do not ask me——I can never speak it, what ever is the cause. I wish for things impossible. I would be a servant, bound to the same master, to live in one house with you.

Barn. How strange, and yet how kind, her words and actions are! And the effect they have on me is as strange. I feel desires I never knew before. I must be gone, while I have power to go. [*Aside.*] Madam, I humbly take my leave.

Mill. You will not, sure, leave me so soon!

Barn. Indeed I must.

Mill. You cannot be so cruel! I have prepared a poor supper, at which I promised myself your company.

Barn. I am sorry I must refuse the honour you designed me; but my duty to my master calls me hence. I never yet neglected his service. He is so gentle and so good a master, that should I wrong him, though he might forgive me, I should never forgive myself.

Enter BLUNT.

Blunt. Madam, supper's on the table.

Mill. Come, sir, you'll excuse all defects. My thoughts were too much employed on my guest to observe the entertainment.

[*Exeunt* Barnwell *and* Millwood.

Blunt. What! is all this preparation, this elegant supper, variety of wines, and music, for the entertainment of that young fellow?

Lucy. So it seems.

Barnwell yielded.—He robbed and murdered his benefactor. On the scaffold his last words are, "May all be taught to fly the first ap-" proach of vice."

Johnson's Life of Savage.

He was now advancing in reputation, and

though frequently involved in very distressful perplexities, appeared however to be gaining upon mankind, when both his fame and his life were endangered by an event, of which it is not yet determined whether it ought to be mentioned as a crime or a calamity.

On the 20th November, 1727, Mr. Savage came from Richmond, where he lodged, that he might pursue his studies with less interruption, with an intent to discharge another lodging which he had in Westminster; and accidentally meeting two gentlemen his acquaintances, whose names were Merchant and Gregory, he went in with them to a neighbouring coffee-house, and sat drinking till it was late, it being in no time of Mr. Savage's life any part of his character to be the first of the company that desired to separate. He would willingly have gone to bed in the same house; but there was not room for the whole company, and therefore they agreed to ramble about the streets and divert themselves with such amusements as should offer themselves till morning. In this walk they happened unluckily to discover a light in Robinson's coffee-house, near Charing-cross, and therefore went in. Merchant with some rudeness demanded a room, and was told there was a good fire in the next parlour, which the company were about to leave, being then

paying their reckoning. Merchant not satisfied with this answer, rushed into the room, and was followed by his companions. He then petulantly placed himself between the company and the fire, and soon after kicked down the table. This produced a quarrel, swords were drawn on both sides, and one Mr. James Sinclair was killed. They were removed in the night to Newgate.

The jury deliberated upon their verdict, and determined that Mr. Savage and Mr. Gregory were guilty of murder, and Mr. Merchant, who had no sword, only of manslaughter.

*Of Virtuous Action.**

If the motives for virtuous action do not operate with sufficient force without the assistance of drink.

> If that the fate of men,
> The sufferance of our souls, the times abuse,—
> If these be motives weak, break off betimes,
> And every man hence to his idle bed.

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* See ante, page 221, where this subject is divided into, 1st. Virtuous *abstinence*.—2ndly. Virtuous *action*.

What with respect to the habit of drinking fermented liquors, is the conduct of those men who most aspire to be virtuous? *

With some defects inherent in the system of Quakerism, with the remembrance that, from the exclusion of most of the pleasures of taste and imagination, the Quakers must, almost unavoidably, occupy their minds in less refined pursuits, there does not, perhaps, exist upon earth a class of men who more aspire to be virtuous than the society of Friends: who endeavour, without regarding the false estimates of the vulgar, to attain, in sentiment, in language, and in conduct, what the highest wisdom has in all ages sanctioned as most excellent. They are practical Christians. They may be seen in the annexed portrait taken from an unpublished sermon of a celebrated divine.

"I now go on in the last place to consider in what manner our blessed Lord performed the will of the Father who sent him, and thus encouraged us to partake of that spiritual food which giveth life eternal. Would we learn then from Christ himself in what the will of our

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* See ante, page 220, where the division is.—1st. What is moral excellence?—2ndly. What is the habit of virtuous men, &c.

Maker consists, let us contemplate it in the whole tenour of his instructive and wonderful life. Did he fulfil that will by pompous and formal displays of superior wisdom, by austere and arrogant pretensions to superior righteousness, by solicitude for ritual observances, by dogmatism upon abstruse speculation, by a supercilious contempt of ignorance or a ferocious intolerance of error? No. But the will of God; such at least as was that which he exemplified, is to be found in lessons of virtue attractive from their simplicity, impressive from their earnestness, and authoritative from the miraculous evidence which accompanied them; in habits of humility without meanness, and of meekness without pusillanimity: in unwearied endeavours to console the afflicted, to soften the prejudiced, and to encourage the sincere; in unshaken firmness, to strip the mask from pharisaical hypocrites, and to quell the insolence of dictatorial and deceitful guides: in kindness to his followers, in forgiveness to his persecutors, in works of the most unfeigned and unbounded charity to man, and in a spirit of the purest and most sublime piety to his Father and his God."

The Quakers do not enjoin *abstinence* but *moderation* in the use of fermented liquors.—Clarkson says, "Now the Quakers are so parti-

cularly careful with respect to the use of wine and spiritous liquors, that the society are annually and publicly admonished to beware of excess. Quakers are discouraged from even going to inns but for the purposes of business and refreshment, and are admonished to take care that they stay there no longer than is necessary for such purposes."

Clarkson says, "It is one of the principal tenets of the Quakers, that the supreme Creator of the universe affords a certain portion of his own spirit, or a certain emanation of the pure principle, to all his rational creatures for the regulation of their spiritual concerns. They believe, therefore, that stillness and quietness, both of spirit and body, are necessary for them, as far as these can be attained. For how can a man, whose earthly passions are uppermost, be in a fit state to receive, or a man of noisy and turbulent habits be in a fit state to attend to the spiritual admonitions of this pure influence?"—So says Clarkson.—I ask whether *Quakers ought not, upon this supposition, to abstain from fermented liquors?*

In speaking of games of chance, Clarkson says, "But if the Quakers believe that this pure principle, if attended to, is an infallible guide to them in their religious or spiritual concerns; if

they believe that its influences are best discovered in the quietness and silence of their senses; if, moreover, they educate with a view of producing such a calm and tranquil state, it must be obvious that they can never allow, either to their children, or to those of maturer years, the use of any games of chance, because these, on account of their peculiar nature, are so productive of sudden fluctuations of hope, and fear, and joy, and disappointment, that they are calculated more than any other to promote a turbulence of the human passions."—*Are they more calculated than fermented liquors?*

" Another reason why the Quakers do not allow their members the use of cards and of similar amusements is, that if indulged in, they may produce habits of gaming, which, if once formed, generally ruin the moral character."—*Is there not, at least, the same danger with respect to fermented liquors?*

" Now the Quakers consider these habits of all others the most pernicious; for they usually change the disposition of a man, and ruin his moral character."—*Have not fermented liquors the same tendency?*

" From generous hearted, they make him ava-

ricious. The covetousness, too, which they introduce as it were into his nature, is of a kind that is more than ordinarily injurious. It brings disease upon the body, as it brings corruption upon the mind. Habitual gamesters regard neither their own health, nor their own personal convenience, but will sit up night after night, though under bodily indisposition, at play, if they can grasp only the object of their pursuit." —*Are not the same effects produced by fermented liquors?*

" They convert him from an orderly to a disorderly being, and to a disturber of the order of the universe. Professed gamesters sacrifice every thing, without distinction, to their wants; not caring if the order of nature, or if the very ends of creation, be reversed. They turn day into night, and night into day."—*Are not the same effects produced by fermented liquors?*

Games of chance are forbidden by the Quakers—as below the dignity of the intellect of man and of his Christian character—as producing an excitement of the passions unfavourable to religious impressions—as tending to produce, by the introduction of habits of gaming, an alteration in the moral character."—*Is not the same reason applicable to the drinking fermented liquors?*

Clarkson says, "When we consider the depravity of the heart, and the misery and ruin that are frequently connected with gaming, it would be strange indeed if the Quakers, as highly professing Christians, had not endeavoured to extirpate it from their own body.

Let any Friend spend an hour in any of our prisons; let him visit Newgate, and ask himself whether, as a member of a society of highly professing Christians, he ought not by his example, to endeavour to extirpate the use of fermented liquors.

Clarkson says, "We see gamesters staking their comfort, and all their prospects in life. We see them driven into a multitude of crimes. We see them suffering in a variety of ways. How often has duelling, with all its horrible effects, been the legitimate offspring of gaming! How many suicides have proceeded from the same source! How many persons in consequence of a violation of the laws, occasioned solely by gaming, have come to an ignominious and untimely end!"—*May not the same observation be applied to fermented liquors?*

I have endeavoured, but in vain, to reconcile this permission by the Quakers to use fermented

liquors with their general doctrines and virtuous practices.

In speaking of music, Clarkson says, "The first tendency of music, (I mean of instrumental) is to calm and tranquillize the passions. The ideas which it excites, are of the pleasant, benevolent, and social kind. But notwithstanding that music may thus be made the means both of innocent and pleasurable feeling, yet it has been the misfortune of man, as in other cases, to abuse it, and never probably more than in the present age. For the use of it, as it is at present taught, is almost inseparable from the abuse.—*May not the same observation be applied to fermented liquors?*

And hence independently of any arguments which the Quakers may advance against it, it must be acknowledged by the sober world to be chargeable with a criminal waste of time.—*Is there any time wasted in drinking fermented liquors?*

Music again, does not appear to the Quakers to be the foundation of any solid comfort in life. It may give spirits for the moment, as strong liquor does; but when the effect of the liquor is over, the spirits flag, and the mind is

again torpid. It can give no solid encouragement, nor hope, nor prospects. It can afford no anchorage ground which shall hold the mind in a storm. The early Christians, imprisoned, beaten, and persecuted even to death, would have had but poor consolation if they had not had a better friend than music to have relied upon in the hour of their distress. And here, I think the Quakers would particularly condemn music, if they thought it could be resorted to in the hour of affliction, inasmuch as it would then have a tendency to divert the mind from its true and only support.—*May not the same observations be applied to the use of fermented liquors?*

Music again, does not appear to them to be productive of elevated thoughts; that is, of such thoughts as raise the mind to sublime and spiritual things, abstracted from the inclinations, the temper, and the prejudices of the world. The most melodious sounds that human instruments can make, are from the earth, earthy. But nothing can rise higher than its own origin. All true elevation, therefore, can only come in the opinion of the Quakers from the divine source.—*May not the same observations be applied to fermented liquors?*

Music, in the first place, is a sensual gratifi-

cation. Even those who run after sacred music never consider themselves as going to a place of devotion, but where, in full concert, they may hear the performances of the master pieces of the art. This attention to religious compositions for the sake of the music has been noticed by one of our best poets:

> "and ten thousand sit,
> Patiently present at a sacred song,
> Commemoration mad, content to hear,
> O wonderful effect of music's power,
> Messiah's eulogy for Handel's sake!"
>
> COWPER.

But the Quakers believe that all sensual desires should be held in due subordination to the pure principle, or that sensual pleasures should be discouraged as much as possible, as being opposed to those spiritual feelings which constitute the only perfect enjoyment of a Christian.—*May not the same observation be applied to fermented liquors?*

Music, again, if it were encouraged in the society, would be considered as depriving those of maturer years of hours of comfort, which they now frequently enjoy, in the service of religion. Retirement is considered by the Quakers as a Christian duty. The members, therefore, of this society are expected to wait in silence,

not only in their places of worship, but occasionally in their families, or in their private chambers, in the intervals of their occupations, that in stillness of heart, and in freedom from the active contrivance of their own wills, they may acquire both directions and strength for the performance of the duties of life. The Quakers, therefore, are of opinion, that if instrumental music were admitted as a gratification in leisure hours, it would take the place of many of these serious retirements, and become very injurious to their interests and their character as Christians.—*May not the same observation be applied to fermented liquors?*

They believe also that music, in its present state, has an immediate tendency to lead into the company of the world. In former times, when music was followed with moderation, it was esteemed as a companion, or as a friend. It afforded relaxation after fatigue, and amusement in solitary hours. It drew a young person to his home, and hindered him from following many of the idle diversions of the times. But now, or since it has been practised with a new object, it produces a different effect. It leads into company. It leads to trials of skill. It leads to the making up of festive parties. It leads for its own gratification to the various

places of public resort. Now this tendency of leading into public is considered by the Quakers as a tendency big with the dissolution of their society. For they have many customs to keep up, which are quite at variance with those of the world. The former appear to be steep and difficult as common paths; those of the world to be smooth and easy. The natural inclination of youth more prone to self-gratification than to self-denial, would prefer to walk in the latter; and the influence of fashion would point to the same choice. The liberty, too, which is allowed in the one case, seems more agreeable than the discipline imposed in the other. Hence it has been found, that in proportion as young Quakers mix with the world, they generally imbibe its spirit, and weaken themselves as members of their own body.—*May not the same observations be applied to fermented liquors?*

Music is forbidden by the Quakers, because the use of it, innocent in itself, is almost inseparable from its abuse at the present day, because they do not consider it as a source of moral improvement, or of solid comfort to the mind; but are fearful that, if indulged in, it would interfere with the Christian duty of religious retirement—and because it is capable of

becoming detrimental to morals.—*May not the same observations be applied to fermented liquors?*

Clarkson says,—It may have been observed by some of my readers, that though the Quakers have adduced arguments which may be considered as fair and positive on the subjects which have come before us, yet they appear to have advanced one, which is no other than that of *condemning the use of a thing on account of its abuse.* To this observation I must reply, that the Quakers never recommend an abstinence from any custom merely because the use of it may lead to its abuse. Where a custom is simply liable to abuse, they satisfy themselves with recommending moderation in the use of it. But where the abuse of a custom is either in the *first place*, necessarily, or, in the *second*, very generally connected with the use of it, they commonly consider the omission of it as morally wise and prudent.—The Quakers do not enjoin *abstinence* but *moderation* in the use of fermented liquors.

MR. POYNDER.*

1. As to *theft.*—All other habits of vice being either created or increased by *drinking* (and commonly both,) and all vice being *expensive,* if a man has not himself the means of gratifying this and other indulgences, and is still determined to have them, he must resort to the substance of his neighbour for a supply: hence the violation of property; and numerous criminals have accordingly assured me that drinking was the origin of that vicious course which it afterwards kept, until the offended law at last required its victim.

2. As to *the more violent and atrocious crimes.*—I have as repeatedly heard these referred to the effect of drams, and it appears equally easy to understand how this happens. It seems, indeed, hardly necessary to resort to the experience of a criminal in a matter which lies open to every man's own observation. It is well known that the direct effects of drams is to inflame and excite the passions, and it is frequently found as a practical fact, that he

* See his examination before the Committee of the House of Commons.

whose mind is abandoned to their influence, "fears not God, neither regards man." The criminal is rendered insensible to the milder feelings of his nature, and regardless of all consequences, whether as affecting this world or another; his reason is, for the time, departed from him, and he is rendered ripe for the most sanguinary and ferocious acts: nearly all the convicts for murder, with whom I have conversed, have admitted themselves to have been under the influence of spirits at the time of the act; many of those who are tried throughout the country, are proved on their trials to have acted under the same influence; and I am fully persuaded that in all the trials for murder which take place, with very few (if any) exceptions, it would appear on investigation that the criminal, had, in the first instance, delivered up his mind to the brutalizing effects of spiritous liquors. I had particular occasion to observe this in the case of Mr. Bonar's murderer, who, when not under the influence of drams, was a civil and obliging man, but when he had been drinking was fierce and violent: he had left his former master (who is well known to me) for this vice; he had been drinking spirits before the murder, drank them frequently on his road from Chiselhurst, and was intoxicated when he was apprehended. It was in evidence, with regard to the murderer

of the two families at Ratcliffe Highway, that he had been drinking the strongest kind of gin both before and after those murders. Another dreadful case of profligacy, referable to the same source, occurred in the case of Smith, who was tried in my second year of duty, for setting fire to his own house in Newgate-street; there appeared no doubt, on his trial, that his wife was the agent of the crime, or at all events that she was well acquainted with it; but as she died almost immediately after her husband had been suspected, his counsel suggested, in the cross-examination of the witness, that, as she was addicted to liquor, the fire might possibly have been occasioned by her from accident, when in a state of intoxication; this probably was also repeated by the prisoner in a written defence: indeed, the suggestion of such a doubt was his only chance for acquittal, for I heard the whole trial, and certainly a clearer case was never established against a prisoner: the jury, adverting to the plea that there was a possibility of the wife having occasioned it when in liquor, acquitted him. This man lately died, and whilst on his death bed, confessed that he had induced his wife to set fire to his house, and had poisoned her as soon as suspicion had fallen upon him, under an apprehension that she might betray his secret. I have the means of knowing, from a very re-

spectable lodger in their house, that both these unhappy persons were long addicted to the drinking of spirits, and the prisoner himself was sensibly under the influence of liquor during the whole of his trial. The other striking cases which fell under my own observation, were those of two men, who were tried in one session, and executed together, for the same crime of murdering the females, to whom they professed attachment: each of these men admitted to me, before their deaths, that they had been drinkers of spirits, and particularly that they were under their influence at the time of the act. I could give many other, and much more recent, instances, to prove the consequences of this habit, but it would only be, to give the history of almost all the worst cases of crime which have fallen under my own observation for some years past: many criminals have even assured me, that it was necessary before they committed crimes of particular atrocity, that they should have recourse to drams, as a stimulus, and that, knowing this to be the fact, they resorted to them beforehand, for no other object, but that they might be enabled to harden their natures and fortify their minds, after which they found it easy to encounter any risk, and to proceed all lengths. I remember one man in particular saying to me, *Sir, I could not enter your house in the dead of*

the night, and take the chance of your shooting me in it, or of my being hung when I got out of it, unless I was to get well primed first. I could not but feel, that a system which thus qualifies one part of society for becoming the plunderers and destroyers of the other, must be radically vicious, and that the existence of such a state of things renders it the interest of every man to deprecate its continuance. The woman who was last executed in London for robbing her master's house, in conjunction with her own paramour, acknowledged herself, to me, to have been a drinker of spirits; this leads me to observe, that with regard to the extensive drinking among females, there is little doubt that to this source must be ascribed most of the evils of prostitution. To the effects of liquor, multitudes of that sex must refer both their first deviation from virtue, and their subsequent continuance in vice; most of the unhappy women who lead a life of continued profligacy, live, more or less, under the constant influence of spiritous liquor; perhaps it would be impossible for them without that aid to continue such a life, or to endure the scenes which they are called to witness.

I would further observe, with regard to the influence of drinking upon *crime in general*, that from my own experience at the Old Bailey,

I have no doubt it is capable of abundant proof, that a very considerable (and perhaps by far the larger) proportion of offences which have brought criminals to that bar may be referred to this source. In many cases, where a prisoner was not under the influence of liquor at the moment of committing the crime, such as forgery for instance, I have been able to trace such previous habits of drinking, as left no doubt on my mind that this was the master-vice, which, while it was expensive in itself, involved him also in various other expenses, which were unitedly beyond his means of supporting, and induced him to have recourse to the crime of forgery for their supply.

Cashman, the rioter, who was lately executed in London, assured me, the day before his death, that he had been drinking spirits repeatedly before he joined the mob. It was in evidence that some of the rioters, who were tried and acquitted, as well as others who were examined, but not put on their trials, had been drinking spirits at Spa-fields, and on the road to the city; and from one circumstance which came to my knowledge, I have no doubt that spirits were given gratuitously to many of the mob. It was further in evidence, that young Watson was under the influence of liquor when he entered Mr. Beckwith's shop. The mur-

derers of Mr. Horsfall, at Huddersfield, had all been drinking spirits before they went out, and afterwards on the road, while waiting for Mr. Horsfall. The frame-breakers in Nottinghamshire and Leicestershire are found to have almost invariably drank spirits before the different attacks. Those who attacked Mr. Cartwright's mill, when so resolute and successful a defence was made by its proprietor and his men, were all under the influence of liquor, and were even supplied with it during the progress of the attack by their comrades.—The effect of liquor upon the Irish, in every scene of depredation and murder, needs only to be adverted to: it is certain that the abuse of this destructive stimulus in that country foments and keeps alive the most atrocious and appalling crimes; nor will any state of ignorant or savage life be sufficient to account for what passes daily in the sister kingdom, without reference to the peculiar excitement of spiritous liquors, which (whatever may be the remote cause) are the proximate cause of almost all the crime and cruelty which abound there. As far as my own experience goes as to the disaffection and discontent prevailing here, I am convinced that the most fertile source of contempt for human law as well as divine is to be found in the drinking of spirits: the mind is soured and irritated in consequence of perpe-

tual excitement; it is ill at ease with itself, and vents its resentment upon all around.

The evils of spiritous liquors may be thus considered:—

1. The obduracy and hardness of heart which the habit induces.

2. The distaste for labour, and the waste of time which it produces.

3. The infatuating character of the habit, and the difficulty of abandoning it.

4. The neglect of and contempt for religion, and the religious institutions of the country, which are produced by it.

5. The injury to health and life which are consequent upon it.

1. With respect to its *tendency to harden the heart, and extinguish the natural affections:* I have observed that it engenders selfishness and unkindness in the poor to an extraordinary degree. Many men are rendered by it brutal towards their wives, while many others desert them altogether; and instances might easily be given of patient suffering and premature death

in great numbers of women, from no other cause than that their natural protectors have lost all proper feeling, and treated them with continual neglect and inhumanity. Men also defraud their wives and children of the money that should be spent in their necessary subsistence, which is applied to procure an artificial want; and such is the inseparable connection between drinking and other vices, that it is well if this be the least to which such husbands are addicted. If the female of a family has acquired this vicious taste, she will become insensible to the claims even of her own children, the strongest that can affect a mother; and I have known instances where loaves of bread, which had been given for the supply of starving infants, have been exchanged for gin, as well as beds sold, and clothes pawned, to procure it. Where both parties are abandoned to this habit, the evil is of course doubled: themselves and their children are clothed in rags, and brought up amidst so much dirt, as renders it evident to a visitor, even at first sight, that a total disregard of comfort and cleanliness reigns throughout the household; under which, he will almost despair of being able to afford any effectual relief. Under this head must be classed the utter ignorance and insensibility of mind, which are found to prevail in such persons, in respect to all religious and moral obli-

gations. They do not know the elements and first principles of duty to God or their neighbour, any more than if they were professed heathens; and I may also mention the humiliation of mind consequent upon steadily receiving parochial relief, which, although it may just help to preserve the degraded existence, extinguishes all those feelings of honest independence which it is of so much importance to cherish in the poor.

In the next place, *as to the hatred of Labour, and the abuse of Time.*—It is now very generally admitted, that labourers, manufacturers and workmen, throughout the country, are deeply injured by the vice of drinking. It is no uncommon thing for men to pass the first two or three days of the week in the public-house, where they spend either the whole, or the greatest part, of the last week's earnings; increase their own profligacy, and multiply the miseries of all who are dependent upon them. I am fully persuaded that much poverty is absolutely created by drinking, and that all poverty is greatly aggravated by it. It is in the public-houses that extensive combinations are formed against masters, that common funds are collected for the support of those workmen who hold out longest against their employers, and that able plans are organized for the appli-

cation of those funds. The political evils of such associations have been noticed already. The moral can only be adverted to, for it is impossible they should be described. They are felt, however, by individuals, in the demoralizing influence of idleness and evil company: by superiors, in resistance to lawful authority; and by families, in the irreparable injury entailed upon them, by poisoning all the springs of domestic peace and social virtue.

In the 3rd place, as to *the infatuating nature of the habit.*—I have observed that when it has once taken possession of the mind and body, it is next to a miracle if it yields to any sense of shame, or to any fear of loss. The power with which it retains its hold, is really wonderful: a man shall see his property wasting, his health declining, his character departing from him, and all in vain; he shall even form the most solemn resolutions of amendment to no purpose, and admit the force and truth of every remonstrance made by his relatives and friends, without being able to abandon the habit; he knows that poison is in his cup, and yet he will drink on. I have known repeated instances of this fact, and so I believe has almost every one else. It is no uncommon case for drinkers, when admonished by those whom they esteem, to weep over their own folly; such

instances I have myself seen again and again; but how few are the instances where resolutions of amendment do not vanish with such tears! It is perhaps the most fatal circumstance connected with this habit, that it enervates and debases the mind so as to deprive it of its natural vigour, and prevent the success of every effort for its own deliverance. I knew a case in which the preservation of an office of much importance to the possessor, depended upon the abandonment of the habit of spirit drinking; this person, who was much respected by a great number of his superiors, was treated by them with all possible lenity for some years, and every effort was made in the interim to reclaim him from his folly; he always received these attempts with the greatest gratitude, but could not give up his vice, and it was found impossible at last to continue him in his place: his health followed the loss of substance, and his life, of both. This is no solitary case.

With respect to the fourth point, viz. *the neglect of Religion and its duties.*—It appears unreasonable to make ample provision for the national religion and its institutions, and at the same time to make abundant provision for the cultivation and extension of every description of vice. The great object of the religious in-

struction which is judiciously provided by the state, is presumed to be the moral improvement of its people, and the preservation of public peace, and good order; the whole system of human law appears to come in aid of this important object. Drinking, however, induces contempt of the law of God, especially the appointment of the Sabbath—hatred to the law of man, as imposing perpetual restraint upon crime—and neglect to the public institutions of religion, as hostile to a system of sensual indulgence, against which those institutions bear constant testimony; drinking furnishes certain temptations to the breach of the whole divine decalogue, and to the violation of all human laws. It is connected with, and subsists by, a system which is as opposite to the requisitions of Christianity, as error is opposed to truth, or light to darkness. For the same authority, therefore, to countenance the two systems, appears a great contradiction, and is only to pull down with one hand what is built up with the other: the things are incompatible in themselves, and the difference between them is founded upon the eternal distinction, which subsists between right and wrong, and between good and evil. It need then, be no matter of surprise if the counteraction to crime afforded by the public establishment of religion, and its ministers, should be found inadequate to its

object, when it is considered that persons are only pursuing the natural course to which their passions incline them, when they yield to the temptation of drinking, which is thrown in their way through the whole week; while the religious instruction of one day out of the seven, if not entirely slighted and neglected by such persons (as is almost universally the case) can hardly be expected to influence their reason and their judgment to such an extent, as to silence the more frequent and seductive claims preferred by their passions. The result of my own experience among the poor, is completely in unison with this reasoning: their own ignorance of God, and themselves, as a general question, is extreme.

5thly. As to the *injury to health and life.*—I have observed, that the children of dram-drinkers are generally of diminutive size, of unhealthy appearance and sickly constitutions, and that in adults this vice is peculiarly destructive in its operation; it deranges the animal economy, weakens the nerves, destroys the digestive powers, obstructs the secretions, and destroys the life; the stomach is kept by it in a state of constant excitement, and by the frequent application of an artificial stimulus, at length loses its tone, and refuses to perform its office; the appetite becomes vitiated, and fails; the

more important organs of the body, particularly the liver and the lungs, are disturbed in their functions, and frequently become the subjects of incurable disease; depression of spirits almost invariably accompanies drinking, while the effect produced by every fresh stimulus is only to excite to temporary action, which, when it has ceased, leaves the same languor and depression, to be again removed by the same destructive means; almost all attacks of fever or inflammatory disease are found fatal in the case of dram-drinkers, because the blood of such persons is remarkably destitute of oxygen, and therefore can afford little or no antiseptic resistance to such diseases; in some cases dropsy and consumption, in others paralysis and apoplexy, are evident consequences; while premature old age is observed in most instances, and a miserable existence in all. Dr. Willan observes, "The intemperate use of spiritous liquors has been found by experience, for many years past, more destructive to the labouring class of people in cities and manufacturing towns, than all the injuries accruing from unhealthy seasons, impure air, infection, and close confinement to work within doors, or much fatigue without. It is likewise ascertained, that the same bad habit not only produces tedious and peculiar maladies, but is often the means of rendering inveterate, or even

fatal, many diseases of the throat and lungs; also fevers, and inflammations of the bowels, liver, kidneys, &c. which would have otherwise readily yielded to proper medical treatment. On comparing my own observations with the bills of mortality, I am convinced that considerable more than one eighth of all the deaths which take place in the metropolis, in persons above twenty years old, happen prematurely, through excess in drinking spirits. These pernicious liquors are generally supposed to have an immediate and specific effect upon the liver, which has been found, after death, in drinkers of spirits, hardened, and altered in its texture, size, and colour. It appears, however, that the stomach and bowels suffer first from the use of spirits, and that their baneful influence is afterwards extended gradually to every part of the body, producing the following symptoms; which he then proceeds to enumerate, and which are of the worst description.

The cases of disease with which the hospitals are filled, tend to confirm in a strong manner, the evils of dram-drinking. There is little doubt, that a large, if not the greatest proportion of maladies which furnish the hospitals with patients, must be referred to this source. My own knowledge on this branch of the

subject, can of course be only limited, and is not professional; but, partly from official connexion with the City hospitals, and partly from rather an extensive acquaintance with the habits and afflictions of the poor, I have seen enough to convince me, that drinking of spirits is a considerable source of disease and death, in the lower classes of society. It is not a moral pestilence alone, but a physical scourge; and innumerable indeed have been the victims who have fallen beneath its power: many local diseases (even in surgery) are referable to the habitual use of spirits, and their destructive influence is constantly manifested in cases of sore legs; a complaint which afflicts a very great proportion of the inferior orders of this town; the worst specimens of this disease are to be traced to the inordinate use of spiritous liquors, and they are commonly cases which never completely get well: and the subjects of them drag out their existence in going from one hospital to another, while they are rendered incapable of laborious exertions when thrown upon the country.

Of the Inhabitants of the Island of Otaheite, some further particulars.*

For drink, they have in general nothing but water, or the juice of the cocoa-nut; the art of producing liquors that intoxicate, by fermentation, being happily unknown among them; neither have they any narcotic which they chew, as the natives of some other countries do opium, beetle root, and tobacco. Some of them drank freely of our liquors, and in a few instances became very drunk; but the persons to whom this happened were so far from desiring to repeat the debauch, that they would never touch any of our liquors afterwards. We were, however informed, that they became drunk by drinking a juice that is expressed from the leaves of a plant which they call ava-ava. This plant was not in season when we were there, so that we saw no instances of its effects; and as they considered drunkenness as a disgrace, they probably would have concealed from us any instances which might have happened during our stay. This vice is almost peculiar to the chiefs, and considerable persons, who vie with each other in drinking the greatest number of

* Hawkesworth's Voyages, vol. iii. p. 39.

draughts, each draught being about a pint. They keep this intoxicating juice with great care from their women.

Penrose.

He then made a remark on the practice of drinking strong liquors, and said, perhaps our people did not use the same caution as the Indians, when they took *fool*'s water. On such an occasion it was their constant rule to lay aside their arms, and give them into the keeping of some particular person, lest they should become as foolish as the water was itself, and should revenge the deaths of their old fathers a thousand moons ago.

Effects of Drunkenness.

1. It causeth woes and mischief, wounds and sorrow, sin and shame:* it maketh bitterness of spirit, brawling and quarrelling: it encreaseth rage, and lesseneth strength: it maketh red eyes and a loose and babbling tongue.

2. It particularly ministers to lust, and yet disables the body; so that in effect it makes man wanton as a Satyr, and impotent as age.

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* Multa faciunt ebrii, quæ postea sobrios pudet.—*Senec.*

And *Solomon* in enumerating the evils of this vice adds this to the account, *Thine eyes shall behold strange women, and thy heart shall utter perverse things:** as if the drunkard were onely desire, and then impatience, muttering and enjoying like an eunuch embracing a woman.

3. It besots and hinders the actions of the understanding, making a man brutish in his passions, and a fool in his reason; and differs nothing from madness, but that it is voluntary, and so is an equal evil in nature, and a worse in manners.

Insania comes est ira, contubernalis ebrietas. *Plutarch.*

—— Corpus onustum
Hesternis vitiis animum quoque prægravat. *Horat.*

Ebrietas est voluntaria insania. *Senec.*

4. It takes off all the guards, and lets loose the reins of all those evils to which a man is by his nature or by his evil customs inclined, and from which he is restrained by reason and severe principles. Drunkenness calls off the watchmen from their towers; and then all the evils that can proceed from a loose heart, and an untied tongue, and a dissolute spirit, and an unguarded, unlimited will, all that we may put upon the accounts of drunkenness.

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* Prov. xxiii. 33.

5. It extinguisheth and quenches the Spirit of God, for no man can be filled with the Spirit of God and with wine at the same time. And therefore Saint *Paul* makes them exclusive of each other: *Be not drunk with wine wherein is excess, but be filled with the Spirit.* And since *Joseph*'s cup was put into *Benjamin*'s sack, no man had a divining goblet.

Οἶνός σε τρέει μελιήδης, ὅς τε καὶ ἄλλυς
Βλάπτει, ὃς ἂν μιν χανδὸν ἕλῃ μηδ' ὥσιμα πίνῃ. *Homer.*

6. It opens all the sanctuaries of nature, and discovers the nakedness of the soul, all its weaknesses and follies: it multiplies sins, and discovers them: it makes a man incapable of being a private friend, or a public counsellor.

7. It taketh a man's soul into slavery and imprisonment more than any vice whatsoever, because it disarms a man of all his reason and his wisdom whereby he might be cured, and therefore commonly it grows upon him with age; a drunkard being still more a fool and less a man. I need not add any sad examples, since all story and all ages have too many of them. *Amnon* was slain by his brother *Absolom* when he was warm and high with wine. *Simon* the high priest and two of his sons were slain by their brother at a drunken feast. *Ho-*

lofernes was drunk when *Judith* slew him: and all the great things that *Daniel* spake of *Alexander* were drowned with a surfeit.

The signs of drunkenness are:—Apish gestures—much talking—immoderate laughing—dulness of sense—scurrility—wanton, jeering, abusive language—useless understanding:—stupid sleep:—epilepsies, fallings and reelings, and beastly vomitings: the tongue stammers: the eyes are disturbed: the head is giddy: the belly swelled.

Exodus, chap. III. *v.* 18.

And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:—It maketh the mind of the King, and of the fatherless to be all one: of the bond man and of the free man, of the poor man and of the rich.—It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow, nor debt.—And it maketh every heart rich, so that a man remembereth neither king, nor governor; and it maketh to speak all things by talents:—And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:—But when they are from the wine, they remem-

ber not what they have done.—O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

Query IV.

Supposing the drinking fermented liquors to be injurious, and that a wise man is desirous to abstain, how ought he to abstain without injury to his health?

Extract from a letter from Mr. Carlysle in answer to an inquiry,—"How a man, desirous to abstain from fermented liquors, ought to abstain?"

In answer to your question, "If a man is desirous to abstain from fermented liquors, how ought he to abstain?"—I beg leave to state, that the safest and best way in every respect, is to do it abruptly and at once.

Long continued experience in my profession has convinced me of the safety of a sudden transition from the daily employment of strong

drink, to a water diet, and that in the most inveterate habits. This method is the most sure, in as far as it removes the *hankering* after the accustomed beverage, which sipping and tasting, or even seeing it, encourages. It is the best way, because I am assured, from extensive observation, that whenever fermented liquors decidedly produce or keep up disorder, every small quantity of them is poisonous.

I have known the most emaciated and broken down frames, both in body and mind, to spring up and become renovated after a total abstinence from strong liquors for only a few weeks. I am certain that in general the opinions about habitual stimuli and strength-giving liquors are quite erroneous. The stomach is the source of nourishment, and its digesting powers are usually improved directly after the discontinuance of strong liquors, nor are there any cordials or medicines, which from my experience I should consider at all useful in the diseases of the stomach and adjacent organs, if strong liquors are employed.

Black and Kyan pepper, or ginger, are often needful at first, when a water beverage is adopted.

In a public hospital, to which I have been

one of the surgeons for twenty years, it has been my practice, in all cases of desperate operations and dangerous accidents, to debar the patient instantly from all strong liquors, although very often the previous habits of such unhappy persons were most notoriously intemperate, and I am assured of the advantage of such practice, and in general of the consequent great benefit to their constitutions.

A. C.

Dr. Cheyne.

Nothing is more ridiculous than the common *plea* for continuing in drinking on, large *quantities* of *spiritous liquors: viz.* Because they have been accustomed so to do, and they think it *dangerous* to leave it off, all of a sudden. It were as reasonable for him that is fallen into the *fire* or *water* to lie there, because of the danger of removing him suddenly. For neither *element* will destroy him more certainly, before his time, than wallowing in *strong liquors.* If the *quantity* of strong liquors they have been accustomed to, may be supposed prejudicial to their *health,* or to introduce *noxious humours* into the *habit;* the sooner a stop be put to it the better. No man is afraid to forbear *strong liquors* in an *acute* distemper, what *quantity* soever he might have drank in his health: and

yet any sudden change of the *humours* would not only be more *dangerous* then, than at any other time; but also would more readily happen and come to pass, in such critical cases. For the whole *system* of the fluids, being in a fermentation, small changes or errors, then, would not only be more fatal, but more plain and obvious. And if a person be in hazard by such a sudden alteration, he cannot live long by taking down so much poison.

The spirits may flag and sink a little at first, for want of introduced quicklime and fire; but low spiritedness, in such a case, I count no disease. And bearing it for some time, is bountifully recompensed by the *health*, *indolence*, and *freedom of spirits*, they afterwards enjoy: not taking into consideration their being rescued from the tyranny of so *immoral* and mischievous a *habit*. It may be sufficient for those who are tender, studious, or contemplative, to drink three glasses of water with a spoonful of wine at the *great meal*. And as Sir *W. Temple* has it, one for your *self*, another for your *friends*, a third for *good humour*, and a fourth for your *enemies*, are more than sufficient after it.

Dr. Darwin.*

In the chronical debility brought on by drinking spiritous or fermented liquors, there is another golden rule by which I have successfully directed the quantity of spirit which they may safely lessen, for there is no other means by which they can recover their health. It should be premised, that, where the power of digestion in these patients is totally destroyed, there is not much reason to expect a return of healthful vigour.

I have directed several of these patients to omit one fourth part of the quantity of vinous spirit they have been lately accustomed to, and if in a fortnight their appetite increases, they are advised to omit another fourth part: but if they perceive that their digestion becomes impaired from the want of this quantity of vinous potation, they are advised to continue as they are, and rather bear the ills they have, than risk the encounter of greater. At the same time flesh meat with or without spice, is recommended, with Peruvian bark and steel in small quantities between their meals, and half a grain

* Zoonomia, B. 12, 7, 8, Vol. I.

of opium, or a grain, with five or eight grains of rhubarb at night.

Dr. Rush.

If the facts that have been stated have produced in any of my readers, who have suffered from the use of spiritous liquors, a resolution to abstain from them hereafter, I must beg leave to inform them, they must leave them off *suddenly* and *entirely*. No man was ever *gradually* reformed from drinking spirits. He must not only avoid tasting, but even smelling them, until long habits of abstinence have subdued his affection for them. To prevent his feeling any inconveniences from the sudden loss of their stimulus upon his stomach, he should drink plentifully of camomile, or of any other bitter tea, or a few glasses of sound old wine every day. I have great pleasure in adding, that I have seen a number of people who have been *effectually* restored to health—to character, and to usefulness to their families and to society, by following this advice.

But, says debility, if we reject spirits from being part of our drinks, what liquors shall we substitute in the room of them? For custom, the experience of all ages and countries, and

even Nature herself, all seem to demand drinks more grateful and more cordial than simple water.—Drink water for a few months, and trust to nature.

Dr. Johnson's Debates.

"It can scarcely be expected that any man should be able to break through all the obstacles that will obstruct his return to honesty and wisdom; his companions will endeavour to continue the infatuating amusements which have so long deluded him: his appetite will assist their solicitations: the desire of present ease, by which all mankind are sometimes led aside from virtue, will operate with unusual strength: since, to retrieve his misconduct, he must not only deny himself the pleasure which he has so long indulged, but must bear the full view of his distress, from which he will naturally turn aside his eyes. The general difficulty of reformation will incline him to seek for ease by any other means, and to delay that amendment, which he knows to be necessary, from hour to hour and from day to day till his resolutions are too much weakened to prove of any effect, and his habits confirmed beyond opposition.

The force of appetite long indulged, and by

indulgence made superior to the control of reason is not to be overcome at once; it cannot be subdued by a single effort, but may be weakened; new habits of a more innocent kind may in time be superinduced, and one desire may counterbalance another.

We must endeavour, my Lords, by just degrees, to withdraw their affections from this pernicious enjoyment, by making the attainment of it every year somewhat more difficult: but we must not quicken their wishes, and exasperate their resentment, by depriving them at once of their own felicity. By this method, my Lords, I doubt not we shall obtain what we have hitherto endeavoured with so little success; and I believe, that though, in open defiance of a severe law, spirits are now sold in every street of this city, a gentle restraint will, in a short time, divert the minds of the people to other entertainments, and the vice of drinking spirits will be forgotten among us.

Every man must be convinced, by his own experience, of the difficulty with which long habits are surmounted. I myself suffer some indulgence which yet I cannot prevail upon myself to forbear; this indulgence is the use of too much snuff, to which it is well known that many persons of rank are not less addicted;

and therefore I do not wonder that the law is ineffectual, which is to encounter with the habits and appetites of the whole mass of the common people.

Lord Bathurst.—We have heard the necessity of reforming the nation by degrees urged as an argument for imposing first a lighter duty, and afterwards a heavier; this compliance for wickedness, my lords, is not so defensible as that it should be battered by arguments in form, and therefore, I shall only relate a reply made by Webb, the noted walker, upon a parallel occasion.

This man, who must be remembered by many of your lordships, was remarkable for vigour, both of mind and body, and lived wholly upon water for his drink, and chiefly upon vegetables for his other sustenance; he was one day recommending his regimen to one of his friends who loved wine, and who perhaps might somewhat contribute to the prosperity of this *spiritous manufacture*, and urged him with great earnestness, to quit a course of luxury by which his health and his intellects would equally be destroyed. The gentleman appeared convinced, and told him, that he would conform to his counsel, and thought he could not change his course of life at once, but would leave off

strong liquors by degrees. By degrees! says the other, with indignation; if you should unhappily fall into the fire, would you caution your servants not to pull you out but by degrees?

Query V.

Is the benefit of trade any, and what reason for drinking fermented liquors?

BISHOP BERKELEY.

DRUNKENNESS, for instance, is by your sober moralists thought a pernicious vice; but it is for want of considering the good effects that flow from it. For *in the first place it* increases the malt-tax, a principal branch of His Majesty's revenue, and thereby promotes the safety, strength, and glory of the nation. *Secondly*, it employs a great number of hands, the brewer, the malster, the ploughman, the dealer in hops, the smith, the carpenter, the brasier, the joiner, with all other artificers necessary to supply these enumerated with their respective instruments and utensils. All which advantages are

procured from drunkenness in the vulgar way, by strong beer. This point is so clear it will admit of no dispute. But while you are forced to allow thus much, I foresee you are ready to object against drunkenness occasioned by wine and spirits, as exporting wealth into foreign countries. But you do not reflect on the number of hands which even this sets on work. It promotes trade at home. The distillers, the vintners, the merchants, the sailors, the shipwrights, with all those who are employed towards victualling and fitting out ships, which upon a nice computation will be found to include an incredible variety of trades and callings. Then for freighting our ships to answer these foreign importations, all our manufactures throughout the kingdom are employed, the spinners, the weavers, the dyers, the woolcombers, the carriers, the packers. And the same may be said of many other manufactures, as well as the woollen. And if it be further considered, how many men are enriched by all the forementioned ways of trade and business, and the expenses of these men, and their families, in all the several articles of convenient and fashionable living, whereby all sorts of trades and callings, not only at home, but throughout all parts wherever our commerce reaches, are kept in employment, you will be amazed at the wonderfully extended scene of

benefits which arise from the single vice of drunkenness, so much run down and declaimed against by all grave reformers.

Dr. Trotter.

Amidst the evils which flow from modern wars, is to be reckoned the vast consumption of spiritous liquors. The tax on distilled spirits forms so large a part of finance, and fills up so great a chasm in the annual budget of any minister, who may strive more to retain his place than to reform the morals, or check the diseases of his countrymen, that we cease to wonder at its continuance. A few years ago, the crops of grain were so deficient over this island, that the distillation of spirits from malt was prohibited: and thus scarcity, bordering on famine, became a blessing to the human race. But no sooner had fruitful seasons, and the bounty of Providence, covered the earth with plenty, than the first gift of heaven, abundance of corn, was again, for the sake of taxation, converted into poisonous spirits, by opening the stilleries. Might not other taxes be devised that would be equally productive? and would it not be a virtuous act of the legislature to abolish the practice for ever?

Dr. Johnson's Debates.

That one of the intentions of it is to raise a sum to supply the present exigencies of the government is not denied; that this is the only intention is generally believed, and believed upon the strongest reasons; for it is the only effect which it can possibly produce; and to this end it is calculated with all the skill of men, long versed in the laudable art of contriving taxes and of raising money.

I have already shewn to your Lordships, that seven millions of gallons of spirits are annually distilled in this kingdom; this consumption, at the small duty of sixpence a gallon, now to be imposed, will produce a yearly revenue of £175,000, and the tax upon licenses may be rated at a very large sum; so that there is a fund sufficient, I hope, for the expenses which a land war is to bring upon us.

But we are not to forget, my Lords, that this is only the produce of the first year, and that the tax is likely to afford every year a larger revenue. As the consumption of those liquors, under its late discouragements, has advanced a million of gallons every year, it may be reasonably imagined, that by the countenance of the

legislature, and the protection of authority, it will increase in a double proportion; and that in ten years more, twenty millions will be distilled every year for the destruction of the people.

Thus far, my Lords, the scheme of the ministry appears prosperous; but all prosperity, at least all the prosperity of dishonesty must in time have an end. The practice of drinking cannot be for ever continued, because it will hurry the present generation to the grave, and prevent the production of another: the revenue must cease with the consumption, and the consumption must be at an end when the consumers are destroyed.

But, this, my Lords, cannot speedily happen, nor have our ministers any dread of miseries which are only to fall in distant times upon another generation. It is sufficient for them, if their expedient can supply those exigencies which their councils have brought upon the public; if they pay their court to the Crown with success, at whatever disadvantage to the people, and continue in power till they have enlarged their fortunes, and then, without punishment, retire to enjoy them.

But I hope, my Lords, that we shall act upon

a very different principle; that we shall examine the most distant consequences of our resolutions, and consider ourselves not as the agents for the Crown to levy taxes, but, as the guardians of the people, to promote the public happiness; that we shall always remember, that happiness can be produced only by virtue; and that since this bill can tend only to the increase of debauchery, we shall, without the formality of a commitment, unanimously reject it with indignation and abhorrence.

But, my Lords, it is the business of governors not so much to drain the purses, as to regulate the morals of the people: not only to raise taxes, but to levy them in such a manner as may be least burdensome, and to apply them to purposes which may be most useful; not to raise money by corrupting the nation, that it may be spent in enslaving it.

It has been mentioned by a very celebrated writer, as a rational practice in the exercise of government, to tax such commodities as were abused to the increase of vice, that vice may be discouraged by being made more expensive, and, therefore, the community in time be set free from it; but the tax which is now proposed is of a different kind. It is a tax laid upon vice indeed, but it is to arise from the licenses

granted to wickedness, and its consequences must be the increase of debauchery, not the restraint. It is a tax which will be readily paid, because it will be little felt; and, because it will be little felt, it is hoped, that multitudes will subject themselves to it.

It may, perhaps, be urged (for indeed I know not what else can be decently alleged), that there is a necessity of raising money, that no other method can be invented, and that therefore this ought not to be offered.

I know that ministers always think it a sufficient vindication of any law, that it will bring in very large sums; and that they think no measures pernicious, nor laws dangerous, by which the revenue is not impaired.

If government was instituted only to raise money, these ministerial schemes of policy would be without exception; nor could it be denied, that the present ministers show themselves, by this expedient, uncommon masters of their profession. But the end of government is only to promote virtue, of which happiness is the consequence; and, therefore, to support government by propagating vice is to support it by means which destroy the end for which

it was originally established, and for which its continuance is to be desired.

If money, therefore, cannot be raised but by this bill; if the expenses of the government cannot be defrayed but by corrupting the morals of the people, I shall, without scruple, declare that money ought not to be raised nor the designs of the government supported, because the people can suffer nothing from the failure of public measures, or even from the dissolution of the government itself, which will be equally to be dreaded or avoided with an universal depravity of morals, and a general decay of corporeal vigour. Even the insolence of a foreign conqueror can inflict nothing more severe than the diseases which debauchery produces: nor can any thing be feared from the disorders of anarchy more dangerous or more calamitous than the madness of sedition, or the miseries which must ensue to each individual from universal wickedness.

Lord Carteret.—The poisonous and destructive quality of these liquors is confessed by the Noble Lord, a confession with which I find it very difficult to reconcile his solicitude for the distillery; for when it is once granted, that spirits corrupt the mind, weaken

the limbs, impair virtue, and shorten life, any arguments in favour of those who manufacture them come too late, since no advantage can be equivalent to the loss of honesty and life. When the Noble Lord has urged that the distillery employs great numbers of hands, and therefore ought to be encouraged, may it not, upon his own concession, be replied, that those numbers are employed in murder, and that their trade ought, like other murderers, to be stopped?—When he urges that much of our grain is consumed in the still, may we not answer, and answer irresistibly, that it is consumed by being turned into poison, instead of bread? and can a stronger argument be imagined for the suppression of this detestable business, than that it employs multitudes, and that it is gainful and extensive?

Query VI.

What are the different sorts of Fermented Liquors in different Nations?

KAVA.

The drinking of Kava, in Tongataboo, one of the Friendly Islands.—Capt. Cook's Third Voyage.

"We had seen the drinking of Kava sometimes at the other islands; but by no means so frequently as here, where it seems to be the only forenoon employment of the people.

The Kava is a species of pepper, which they cultivate for this purpose, and esteem it a valuable article. It seldom grows higher than six feet; it branches considerably, with large heart-shaped leaves, and jointed stalks. The root is the only part that is used. They break it in pieces, scrape the dirt off with a shell, and then each begins and chews his portion, which he spits into a plantain leaf. The per-

son who is to prepare the liquor, collects all these mouthfuls, and puts them into a large wooden dish or bowl, adding as much water as will make it of a proper strength. It is then well mixed up with the hands, and some loose stuff of which mats are made, is thrown into it. The immediate effect of this beverage is not perceptible on these people, who use it so frequently, but on some of ours, who ventured to taste it, though so nastily prepared, it had the same effect as spirits have in intoxicating them; or rather, it produced that kind of stupefaction, which is the consequence of using opium, or other substances of that kind. I have seen them drink it seven times before noon, yet it is so disagreeable, or at least seems so, that the greatest part of them cannot swallow it without making wry faces, and shuddering afterward."

AVA.

Account of the drinking of Ava by the Chiefs of the Sandwich Islands.—From Captain King's Continuation after the Death of Capt. Cook.

"Many of the Erees suffer dreadful effects from the immoderate use of the Ava. Those who were most affected by it, had their bodies covered with a white scurf, their eyes red and inflamed, their limbs emaciated, the whole frame trembling and paralytic, accompanied with a disability to raise the head. Though this drug does not appear universally to shorten life, as was evident from the case of Terreeoboo, Kaoo, and some other chiefs, who were very old men, yet it invariably brings on an early and decrepit old age. It is fortunate that the use of it is made one of the peculiar privileges of the chiefs. *The young son of Terreeoboo, who was about twelve years old, used to boast of his being admitted to drink Ava, and shewed us, with great triumph, a small spot on his side that was growing scaly.* Are not the young men in this country sometimes under the influence of motives of the same nature? There is something very singular in the history of this pernicious drug. When Captain Cook first

visited the Society Isles, it was very little known among them. On his 2d voyage, he found the use of it very prevalent at Ulietea; but it had still gained very little ground at Otaheite. When we were last there, the dreadful havock it had made was beyond belief, insomuch that the Captain scarce knew many of his old friends. At the Friendly Isles, it is also constantly drunk by the chiefs, but so much diluted with water, that it does not appear to produce any bad effects. At Atooi also it is used with great moderation, and the chiefs, in consequence, are a much finer set of men than in any of the neighbouring islands. Our good friends Kaireekeea and old Kaoo were persuaded by us to refrain from it; and they recovered amazingly from their ill health during the short time we afterward remained on the island."

TODDY.

From Dr. Rush.

"To every class of my readers, I beg leave to suggest a caution against the use of TODDY. I acknowledge that I have known some men who, by limiting its strength constantly, by measuring the spirit and water, and who, by drinking it *only* with their *meals*, have drunk

toddy for many years without suffering in any degree from it; but I have known many more who have been insensibly led from drinking toddy for their constant drink, to take drams in the morning, and have afterwards paid their lives as the price of their folly. I shall select one case from among many that have come within the compass of my knowledge, to shew the ordinary progress of intemperance in the use of spiritous liquors. A gentleman once of a fair and sober character, in the city of Philadelphia, for many years drank toddy as his constant drink. From this he proceeded to drink grog—after a while nothing would satisfy him but slings, made of equal parts of rum and water, with a little sugar. From slings he advanced to raw rum—and from common rum to Jamaica spirits. Here he rested for a few months; but at last he found even Jamaica spirits were not strong enough to warm his stomach, and he made it a constant practice to throw a table spoonful of ground pepper into each glass of his spirits, in order (to use his own expression) 'to take off their coldness.' It is hardly necessary to add, that he soon afterwards died a martyr to his intemperance."

PORTER.

Extracted from a small Treatise, entitled, "Every Man his own Brewer;" *explaining the Art and Mystery of Brewing Porter, &c.* By SAMUEL CHILD, Brewer.

There are very few families, whose expenses in porter may not be rated at three pots per day; three pots per day, allowing an extra pot every tenth day, will come to very near nine barrels per year; and, allowing for visitors, christenings, &c. &c., the usual incidents of a family, it cannot be thought extravagant to say, that most families consume nine barrels of porter per year. Nine barrels of porter, paid for at the public-house, cost eighteen guineas, and nine barrels, of exactly the same quality, strength, &c., as porter, might be produced, excluding time and trouble, for £6. 7*s.* 11*d.*, leaving, to the œconomical brewer of his own porter, a clear profit of £12. 10*s.* 1*d.*, very near twelve guineas, and almost two-thirds of the whole expense. That this calculation may not be objected to as enormous, or improbable, the following statement of the ingredients, and their separate expenses, will convince the most incredulous and disbelieving:

PORTER RECEIPT.	Average expense. £	s.	d.
One quarter malt,	2	2	0
8lb. hops,	0	9	4
6lb. treacle,	0	1	6
8lb. liquorice root,	0	5	4
8lb. Essentia bina,	0	4	8
8lb. colour,	0	4	8
Capsicum, $\frac{1}{2}$ oz.,	0	0	2
Spanish liquorice,	0	0	1
Cocculus Indicus, commonly called Occulus India berries, 10lb.	0	0	2
Salt of tartar, 2 drachms,	0	0	1
Heading, $\frac{1}{4}$ oz.*	0	0	1
Ginger, 3 oz.	0	0	3
Lime, 4 oz. slacked, and the water, after having received the spirit of the lime, poured into the Essentia bina, or colour, in the making,	0	0	1
Linseed, 1 oz.	0	0	$0\frac{1}{2}$
Cinnamon, 2 drachms,	0	0	$1\frac{1}{2}$
Coals,	0	2	6
Total	£3	11	1

It must naturally happen, that the foregoing statement will surprise many unacquainted with the mysteries of porter-brewing, but some articles demand particular attention. First, the *Essentia bina*, which is composed of 8lb. of

* The heading is a mixture of alum and copperas.—See next page.

moist sugar, boiled in an iron vessel, for no copper one could withstand the heat sufficiently, till it comes to a thick syrupy consistence, perfectly black and extremely bitter.*

Secondly, *Colour*, composed of 8lb. of moist sugar boiled till it obtains a middle state between bitter and sweet, and which gives to porter that fine mellow colour, usually so much admired in good porter.

These ingredients, thus prepared, are added to the first wort, and boiled with it; this is the basis of porter, a truth sufficiently apparent by reflecting that 6lb. of sugar may generally be had for 3*s.* 6*d.* A bushel of malt is seldom so low as 5*s.* 6*d.*; upon sugar, therefore, variously prepared, does porter depend for strength, spirit, and body.

The *heading* is a mixture of half alum and half copperas, ground to a fine powder, and is so called from giving to porter that beautiful

* When making the essentia and colour, observe when it is boiled as you think sufficiently; to make it liquid enough to pour off into your liquor, you must add a little clear water, or lime-water, as you please, to bring it to a proper temper, otherwise it will become a hard dry substance, if suffered to stand till cold, as no water must be put to it till it is burnt enough.

head or froth, which constitutes one of the peculiar properties of porter, and which landlords are so anxious to raise to gratify their customers.

The *linseed, ginger, lime-water, cinnamon, and several other small articles,* may be added, or withheld, according to the taste, custom, or practice of the brewer, being merely optional, and used solely to give a flavour to the beer; hence it is, that so many flavours are distinguishable in porter, and so very few breweries are found to resemble each other in their produce.

Of the other articles it is sufficient to observe, however much they may surprise, however pernicious or disagreeable they may appear, the author has always found them requisites in the brewing of porter, and thinks they must invariably be used by those who wish to continue the taste, flavour, and appearance which they have been accustomed to.

Hashisha and Kief.

The plant, called hashisha, is the African hemp plant; it grows in all the gardens; and is reared in the plains at Morocco, for the manu-

facture of string; but, in most parts of the country it is cultivated for the extraordinary and pleasing voluptuous vacuity of mind which it produces on those who smoke it. Unlike the intoxication from wine, a fascinating stupor pervades the mind, and the dreams are agreeable. The kief, which is the flower and seeds of the plant, is the strongest, and a pipe of it, half the size of a common English tobacco-pipe, is sufficient to intoxicate. The infatuation of those who use it is such, that they cannot exist without it. The kief is usually pounded, and mixed with (El Mogin), an invigorating confection, which is sold at an enormous price; a piece of this as big as a walnut, will, for a time, entirely deprive a man of all reason and intellect. They prefer it to opium, from the voluptuous sensations which it never fails to produce. Wine of brandy, say they, does not stand in competition with it. The hashisha, or leaves of the plant, are dried and cut like tobacco, with which they are smoked in very small pipes; but when a person wishes to indulge in the sensual stupor which it occasions, he smokes the hashisha pure, and in less than half an hour it operates. The person under its influence is said to experience pleasing images: he fancies himself in company with beautiful women; he dreams that he is an emperor or a bashaw, and that the world is at his nod. There are other

plants which possess a similar exhilarating quality, among which is a species of the Palma Christi, the nuts of which, mixed with any kind of food, affect a person for three hours, and then pass off. These they often use when they wish to discover the mind of a person, or what occupies his thoughts.

Jackson's Account of the Empire of Morocco, p. 79.

WINE.

"There is, in this city, a certain fraternity of chemical operators, who work underground in holes, caverns, and dark retirements, to conceal their mysteries from the eyes and observation of mankind. These subterraneous philosophers are daily employed in the transmutation of liquors, and by the power of magical drugs and incantations, raising under the streets of London the choicest products of the hills and valleys of France. They can squeeze Bourdeaux out of the sloe, and draw Champagne from an apple. Virgil, in that remarkable prophecy,

Incultisque rubens pendebit sentibus uva.

Virg. Ecl. iv, 29.

The ripening grape shall hang on every thorn.

seems to have hinted at this art, which can turn a plantation of northern hedges into a vine yard. These adepts are known among one another by the name of *Wine-brewers;* and, I am afraid, do great injury, not only to Her Majesty's customs, but to the bodies of many of her good subjects." *

MALT LIQUOR.

There are some liquors which have a hurtful tendency, independent of the spiritous quality. The malt liquors and cider of this country, do not undergo so perfect a fermentation, as the product of the grape in warmer latitudes. The first is therefore apt to disorder the stomach, by a slight fermentation afterwards in the body: this is a process that persons of weak digestive organs cannot suffer without much pain.

Beer, and particularly porter, have their narcotic power much increased by noxious compounds which enter them; and the bitters which are necessary to their preservation, by long use, injure the nerves of the stomach, and add to the stupefactive quality. Malt-liquor drinkers

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* Tatler, vol. iii. p. 110, edit. 1797, 8vo.

are known to be prone to apoplexy and palsy, from this very cause: and purl drinkers in a still greater degree, a mixture peculiar to this country. This poisonous morning beverage was, till lately, confined to the metropolis and its vicinity, but has now, like other luxuries, found its way into all provincial towns.

On the effects produced by the immoderate use of Opium.

The *Theriakis*, a description of people at Constantinople, who are great consumers of opium, are striking examples of the baneful effects of this drug. Dr. Pouqueville, in his "*Travels in the Morea*," gives the following account of them:

"They begin by taking only half a grain at a dose, but increase it as soon as they perceive the effect to be less powerful than at first. They are careful not to drink water, which would bring on violent colics. He who begins taking opium habitually at twenty, must scarcely expect to live longer than to the age of thirty, or from that age to thirty-six; the latter is for the most part the utmost age they attain. After some years, they take doses of a drachm each; then comes on a frightful pallidness of counte-

nance, and the victim wastes away in a kind of *marasmus*, or consumption of flesh, that can be compared to nothing but itself: *alopecia*, or falling off of the hair; a *total loss* of *memory*, with *rickets*, are the never-failing consequences of this deplorable habit."

Parallel between the Opium-eater and Spirit-drinker.

They begin by taking doses of half a glass each, and increase it as the quantity loses its effect. They avoid water from its producing a pain and a sensation of sinking in the stomach. He who begins taking spirits habitually at twenty, must scarcely expect to live longer than from thirty to thirty-six. After some years, they take doses of from a pint to a quart each. Then comes on a *frightful pallidness* of *countenance*, and the victim wastes away sometime in *marasmus*, or consumption of the flesh. The *hair falls off;* the *memory fails;* the *mind becomes imbecile;* the *limbs tremble; palsy;* the *gout;* the *stone;* the *scurvy; water in the chest; complaints in the liver;* and *dropsy;* are the never-failing consequences of this unnatural habit.

"Oh Englishmen! pluck the beam from your own eyes."

L. K.

Query VII.

Is the agreeable taste or the exhilarating sensation any, and what reason for drinking fermented liquors?

Bishop Hall.

See that narrow-mouthed glass which is set near to the hive. Mark how busily the wasps resort to it; being drawn thither by the smell of that sweet liquor: see how eagerly and hurriedly they creep into the mouth of it, and fall down suddenly from that slippery steepness: after some labour and weariness, they drown and die. You do not see any of the bees look that way: they pass directly to their hive.

Bishop Berkeley.

Reasonable and well-educated men of all ranks have, I believe, pretty much the same amusements, notwithstanding the difference of their fortunes: but those who are particularly distinguished as men of pleasure, seem to possess it in a very small degree.

Euph. I have heard, that among persons of that character, a game of cards is esteemed a chief diversion.

Lys. Without cards, there could be no living for people of fashion. It is the most delightful way of passing an evening when ladies and gentlemen are got together, who would otherwise be at loss what to say, or do with themselves. But a pack of cards is so engaging, that it doth not only employ them when they are met, but serves to draw them together. Quadrille gives them pleasure in prospect during the dull hours of the day; they reflect on it with delight, and it furnishes discourse when it is over.

Cri. One would be apt to suspect these people of condition pass their time but heavily, and are but little the better for their fortunes, whose chief amusement is a thing in the power of every porter or footman, who is as well qualified to receive pleasure from cards as a peer. I can easily conceive, that when people of a certain turn are got together, they should prefer doing any thing to the ennui of their own conversation: but it is not easy to conceive there is any great pleasure in this. What a card-table can afford, requires neither parts nor fortune to judge of.

Lys. Play is a serious amusement that comes to the relief of a man of pleasure, after the more lively and affecting enjoyments of sense. It kills time beyond any thing, and is a most admirable anodyne to divert or prevent thought, which might otherwise prey upon the mind.

Cri. Something there is in our climate and complexion, that makes idleness no where so much its own punishment as in England, where an uneducated fine gentleman pays for his momentary pleasures, with long and cruel intervals of spleen; for relief of which he is driven into sensual excesses, that produce a proportionable depression of spirits, which as it createth a greater want of pleasures, so it lessens the ability to enjoy them. There is a cast of thought in the complexion of an Englishman, which renders him the most unsuccessful rake in the world. He is (as Aristotle expresseth it) at variance with himself. He is neither brute enough to enjoy his appetites, nor man enough to govern them. He knows and feels that what he pursues is not his true good, his reflection serving only to shew him that misery which his habitual sloth and indolence will not suffer him to remedy. At length, being grown odious to himself, and abhorring his own company, he runs into every idle assembly, not from the hopes of pleasure, but merely to respite the pain of his own mind. Listless and uneasy at the present, he hath no delight in reflecting on what is past, or in the prospect of any thing to come. This man of pleasure, when after a wretched scene of vanity and woe his animal nature is worn to the stumps, wishes

and dreads death by turns, and is sick of living, without ever having tried or known the true life of man.

Euph. It is well this sort of life, which is of so little benefit to the owner, conduceth so much to that of the public.

Lys. Truly a fine account of the brightest and bravest men of the age.

Cri. Bright and brave are fine attributes. But our curate is of opinion, that all your free-thinking rakes are either fools or cowards. Thus he argues: if such a man doth not see his true interest, he wants sense; if he doth, but dare not pursue it, he wants courage. In this manner from the defect of sense and courage, he deduceth that whole species of men, who are so apt to value themselves upon both those qualities.

Lys. As for their courage they are at all times ready to give proof of it; and for their understanding, thanks to nature, it is of a size not to be measured by country parsons.

Euph. But Socrates, who was no country parson, suspected your men of pleasure were such through ignorance.

Lys. Ignorance of what?

Euph. Of the art of computing. It was his opinion that rakes cannot reckon. And that for want of this skill they make wrong judgments about pleasure, on the right choice

of which their happiness depends. Those, therefore, who judge of pleasure by sense, may find themselves mistaken at the foot of the account.

Cùm lapidosa chiragra*
Contudit articulos veteris ramalia fassi,
Tum crassos transìsse dies lucemque palustrem,
Et sibi jam seri vitam ingemuere relictam.

To make a right computation, should you not consider all the faculties and all the kinds of pleasure, taking into your account the future as well as the present, and rating them all according to their true value?

Cri. The Epicureans themselves allowed, that pleasure which procures a greater pain, or hinders a greater pleasure, should be regarded as a pain, and that pain which procures a greater pleasure, or prevents a greater pain, is to be accounted as pleasure. In order, therefore, to make a true estimate of pleasure, the great spring of action, and that from whence the conduct of life takes its bias, we ought to compute intellectual pleasures and future pleasures, as well as present and sensible. We ought to make allowance in the valuation of each particular pleasure, for all the pains and evils, for all the disgust, remorse, and shame

* Persius, Lat. 5.

that attend it. We ought to regard both kind and quantity, the sincerity, the intenseness, and the duration of pleasures.

Euph. And all these points duly considered, will not Socrates seem to have reason of his side, when he thought ignorance made rakes, and particularly their being ignorant of what he calls the science of more and less, greater and smaller, equality and comparison, that is to say, the art of computing?

Minute Philosopher.

Dr. Johnson.

"Sobriety, or temperance," says Dr. Johnson, "is nothing but the forbearance of pleasure; and if pleasure was not followed by pain, who would forbear it? We see every hour those in whom the desire of present indulgence overpowers all sense of past and all foresight of future misery. In a remission of the gout, the drunkard returns to his wine, and the glutton to his feast; and if neither disease nor poverty were felt or dreaded, every one would sink down in idle sensuality, without any care of others, or of himself. To eat and drink, and lie down to sleep, would be the whole business of mankind."

Bishop Taylor.

Look upon pleasures not upon that side that is next the sun, or where they look beauteously, that is, as they come towards you to be enjoyed, for then they paint and smile and dress themselves up in tinsel and glass gems, and counterfeit imagery; but when thou hast rifled and discomposed them with enjoying their false beauties, and that they begin to go off, then behold them in their nakedness and weariness. See what a sigh and sorrow, what naked unhandsome proportions and a filthy carcase they discover; and the next time they counterfeit, remember what you have already discovered, and be no more abused.

Proverbs, c. 23. v. 31.

Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.

Thine eyes shall behold strange women and thine heart shall utter perverse things.

Yea thou shalt be as he that lieth down in

the midst of the sea, or as he that lieth upon the top of a mast.

They have stricken me shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? *I shall seek it yet again.*

Dr. Franklin.

The Whistle.—A true story.

When I was a child at seven years old, my friends on a holiday filled my pocket with coppers. I went directly to a shop where they sold toys for children, and being charmed with the sound of the whistle that I met by the way in the hands of another boy, I voluntarily offered him all my money for one. I then came home and went whistling all over the house much pleased with my whistle, but disturbing all the family. My brothers and sisters and cousins understanding the bargain I had made, told me, I had given four times as much for it as it was worth. This put me in mind of what good things I might have bought with the rest of the money, and they laughed at me so much for my folly, that I cried with vexation, and the re-

flection gave me more chagrin than the whistle gave me pleasure.

This however was afterwards of use to me, the impression continuing on my mind, so that often when I was tempted to buy some unnecessary thing, I said to myself "Don't give too much for the whistle," and so I saved my money.

As I grew up, came into the world and observed the actions of men—I thought I met with many, very many, who gave too much for the whistle.

When I saw any-one too ambitious of court favours, sacrificing his time in attendance on levees—his repose, his liberty, his virtue and perhaps his friends to attain it—I have said to myself "This man gives too much for his whistle."

When I saw another fond of popularity, constantly employing himself in political bustles, neglecting his own affairs and ruining them by that neglect—He pays indeed, says I, too much for his whistle.

If I knew a miser who gave up every kind

of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow-citizens and the joys of benevolent friendship, for the sake of accumulating wealth—Poor man, says I, you do indeed pay too much for your whistle.

When I meet a man of pleasure sacrificing every laudable improvement of the mind or of his fortune to mere corporeal sensations; mistaken man, says I, you are providing pain for yourself instead of pleasure—You give too much for your whistle.

If I see one fond of fine clothes, fine furniture, fine equipages, all above his fortune, for which he contracts debts and ends his career in prison—Alas! says I, he has paid dear, very dear for his whistle.

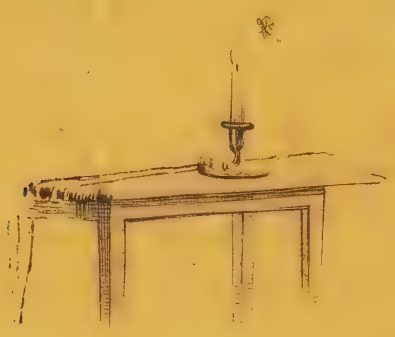
When I see a beautiful sweet-tempered girl married to an ill-natured brute of a husband; what a pity it is, says I, she has paid so much for a whistle.

In short I conceived that great part of the miseries of mankind were brought upon them by the false estimates they had made of the

value of things and by their giving too much for their whistles.

Sir Thomas More.

The pleasure of eating and drinking and all other the delights of sense are only so far desirable as they give or maintain health: but they are not pleasant in themselves, otherwise than as they resist those impressions that our natural infirmities are still making upon us:—For, as a wise man desires rather to avoid diseases than to take physic, and to be free from pain rather than to find ease by remedies, so it is more desirable not to need this sort of pleasure than to be obliged to indulge it.



Query VIII.

Do Fermented Liquors contribute to Conviviality?

Then trust me there's nothing like drinking,
So pleasant on this side the grave:
It keeps the unhappy from thinking,
And makes e'en the valiant more brave:

After drinking, the grave philosopher himself, becomes convivial, lays aside his severe demeanour, and applauds the jest and the song.

Food fills the wame, an keeps us livin:
Tho' life's a gift no worth receivin,
When heavy dragg'd wi' pine an grievin:
But, oil'd by thee,
The wheels o' life gae down-hill, scrievin,
Wi' rattlin glee.

Thou clears the head o' doited Lear:
Thou cheers the heart o' drooping care;
Thou strings the nerves o' labor sair,
At 's weary toil:
Thou even brightens dark despair
Wi' gloomy smile.

Again,

John Barley-corn was a hero bold,
Of noble enterprise,
For if you do but taste his blood,
'Twill make your courage rise.

'Twill make a man forget his woe:
'Twill heighten all his joy:
'Twill make the widow's heart to sing,
Tho' the tear were in her eye.

Then let us toast John Barleycorn,
Each man a glass in hand:
And may his great posterity
Ne'er fail in old Scotland!

ROBERT BURNS.

Pleasure, on one hand, presents the poisonous bowl: low spirits, on the other, call for the cheering draught.

Regaled with the pleasures of the board, the soldier no longer complains of the hardships of a campaign, or the mariner of the dangers of the storm.

Quis post vina gravem militiam aut pauperiem crepat?
HOR. *Lib.* i. *Od.* 18.

Vino pellite curas
Cras ingens iterabimus æquor.
HOR.

Genius and talent forget in wine the outrages of fortune and the ingratitude of the world.

The desponding lover forsakes his solitude, and silent shades, and in a cup of Falernian

forgets the frowns and indifference of an unkind mistress. Even the trembling hypochondriac, unmindful of his fears and ominous dreams, sports and capers like a person in health.

The soldier and the sailor get drunk while narrating the dangers of the battle and the storm: the huntsman and the jockey, by describing the joys of the chase and the course.

"Give strong drink unto him that is ready "to perish; and wine unto those that be of "heavy heart. Let him drink and forget his "poverty, and remember his misery no more."

Animæ quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices, et longa oblivia potant.
Virgil.

. . . . . C' est le vin qui nous fait rejeunir;
Et qui bannit de nos pensées,
Le regret de choses passées,
Et la crainte de l'avenir.

Neque
Mordaces aliter diffugiunt sollicitudines.
Lib. i. *Od.* 18.

Sic tu sapiens finire memento
Tristitiam, vitæque labores
Molli, Plance, mero.

Quid non Ebrietas designat? operta recludit
Spes jubet esse ratus: in prœlia trudit inertem,
Sollicitis animis onus eximit: addocet artes
Fœcundi calices quem non fecere disertum?
Contractâ quem non in paupertate solutum?

HORACE, Ep. V.

Ovid says,

Vina parant animos, faciuntque coloribus aptos
Cura fugit, multo diluiturque mero.

Tunc veniunt risus, tunc pauper cornua sumit,
Tunc dolor et curæ, rugaque frontis abit.

OVID.

Falstaff. "Good faith, this same young so-
"ber-blooded boy doth not love me; nor a
"man cannot make him laugh:—but that's
"no marvel; he drinks no wine. There's never
"any of these demure boys come to any proof:
"for thin drink doth so overcool the blood, and
"making many fish-meals, that they fall into a
"kind of male green sickness: and then, when
"they marry, they get wenches: they are gene-
"rally fools and cowards: which some of us
"should be too, but for inflammation. A good
"sherries sack has a two-fold operation in it.
"It ascends me into the brain; dries there all
"the foolish, and dull, and crudy vapours which
"environ it; makes it apprehensive, quick, for-
"getive, full of nimble, fiery, and delectable

" shapes; which delivered over to the voice (the
" tongue), which is the birth, becomes excellent
" wit. The second property of your excellent
" sherries is, the warming of the blood; which
" before, cold and settled, left the liver white and
" pale; which is the badge of pusillanimity and
" cowardice: but the sherries warms it, and
" makes it course from the inwards to the parts
" extreme. It illumineth the face; which, as a
" beacon, gives warning to all the rest of this
" little kingdom man, to arm: and then the vital
" commoners, and inland petty spirits, muster
" me all to their captain the heart; who, great
" and puffed up with this retinue, doth any deed
" of courage; and this valour comes of sherries:
" so that skill in the weapon is nothing without
" sack; for that sets it a work; learning a mere
" hoard of gold kept by a devil, till sack com-
" mences it and sets it in act and use. Hereof
" comes it that prince Harry is valiant; for the
" cold blood he did naturally inherit of his fa-
" ther, he hath, like lean, sterile, and bare land,
" manured, husbanded, and tilled, with excel-
" lent endeavour of drinking good, and good
" store of fertile sherries: that he is become
" very hot and valiant. If I had a thousand
" sons, the first human principle I would teach
" them, should be,—to forswear thin potation,
" and to addict themselves to sack."

Hen. iv. *part* ii. *act* 4.

Away ye selfish warly race,
I dinna like to see your face.

But ye whom social pleasure charms,
Whose hearts the tide of kindness warms,
Who hold your being on the terms
Each aid the others,
Come to my bowl———

Thus the Poets sing: and in the east, it is probable, that the joys of opium have been painted in the same colours.

Whether these strains are the mere effusions of imagination: whether a sad comment may not be found upon their graves, is the question now before us.

In Dumfries church-yard, you may read, Sacred to the memory of Robert Burns, who died on the 23d of July, 1796, in the thirty-eighth year of his age.

ANECDOTE.

An English Ambassador, lately sent to a Mahometan Prince, was conducted, upon his arrival at the palace, through several richly decorated and spacious apartments, crowded with officers,

arrayed in superb dresses, to a room, small in dimensions, but ornamented with the most splendid and costly furniture. The attendants withdrew. After a short interval, two persons, of superior mien, entered the saloon, followed by state bearers, carrying under a lofty canopy a litter covered with delicate silks, and the richest Cashmire shawls, upon which lay a human form to all appearance dead, except that its head was dangling loosely from side to side, as the bearers moved into the room. Two officers, holding rich filagree salvers, carried each a chalice, and a vial containing a black fluid. The Ambassador, considering the spectacle to be connected with some court ceremony of mourning, endeavoured to retire: but he was soon undeceived by seeing the officers hold up the head of the apparent corpse, and, after gently chafing the throat, and returning the tongue, which hung from a mouth relaxed and gaping, they poured some of the black liquid into the throat, and closed the jaws until it sank down the passage. After six or seven times repeating this ceremony, the figure opened its eyes, and closed its mouth voluntarily; it then swallowed a large portion of the black fluid, and, within the hour, an animated being sat on the couch, with blood returning into his lips, and a feeble power of articulation. In the Persian language he addressed his visitor and inquired the particulars of his mission.

Within two hours this extraordinary person became alert and his mind capable of arduous business. The ambassador, after apologizing for the liberty, ventured to inquire into the cause of the scene which he had just witnessed.

"Sir," said he, "I am an inveterate opium-taker, I have by slow degrees fallen into this melancholy excess. Out of the diurnal twenty-four periods of time I continually pass eighteen in this reverie. Unable to move, or to speak, I am yet conscious, and the time passes away amid the phantoms of this pleasing imagination; nor should I ever awake from the wanderings of this state, had I not the most faithful and attached servants, whose regard and religious duty impel them to watch my pulse. As soon as my heart begins to falter and my breathing is imperceptible except on a mirror, they immediately pour the solution of opium into my throat and restore me as you have seen. Within four hours I shall have swallowed many ounces and much time will not pass away, ere I relapse into my ordinary torpor."

In inquiring whether fermented liquor promotes conviviality, it must be remembered that the question is not whether a being accustomed to be stimulated at any particular time of the day will be more cheerful when under the in-

fluence of the stimulus than when labouring from the collapse occasioned by its action.

Anecdote.

Dr. Curry, in his life of Robert Burns, says, In the summer of 1751, two English gentlemen, who had before met with him at Edinburg, paid him a visit at Ellisland. On calling at the house, they were informed that he had walked out on the banks of the river: and, dismounting from their horses, they proceeded in search of him. On a rock that projected into the stream, they saw a man employed in angling of a singular appearance. He had a cap made of a fox's skin on his head, a loose great coat fixed round him by a belt, from which depended an enormous Highland broadsword. It was Burns. He received them with great cordiality and asked them to share his humble dinner—an invitation which they accepted. After dinner the bard told them ingenuously that he had no wine to offer them, nothing better than Highland whiskey, a bottle of which Mrs. Burns set on the board. He produced at the same time his punch-bowl made of Inverary marble, and mixing the spirit with water and sugar, filled their glasses and invited them to drink. Burns was in his happiest mood, and the charms of his conversation were altogether fascinating. He

ranged over a great variety of topics, illuminating whatever he touched. He related the tales of his infancy and of his youth: he recited some of the sagest and some of the tenderest of his poems: in the wildest of his strains of mirth, he threw in some touches of melancholy and spread around him the elective motions of his powerful mind. The Highland whiskey improved in its flavour: the marble bowl was again and again emptied and replenished: the guests of our poet forgot the flight of time and the dictates of prudence: at the hour of midnight they lost their way in returning to Dumfries, and could scarcely distinguish it when assisted by the morning's dawn.

Now the question is not whether, at this party, there was more high spirits in consequence of Burns having indulged in the habit to which he was accustomed:—but whether if, from his cradle, Burns had never tasted liquor, his powerful mind would have needed such excitement: or, if he had needed it, whether upon the whole there would have been a loss or increase of permanent uninterrupted cheerfulness from his refusal to yield to the temptation.

If drinking fermented liquor promote conviviality it must be by promoting society, or by

encouraging conversation in stimulating the torpid, in emboldening the timid, in comforting the afflicted, or in manifesting joy.

These reasons may be exhibited as follows.

- 1. It promotes society.
- 2. It promotes conversation.
  - 1. By stimulating torpor into action.
  - 2. By removing timidity.
  - 3. By inducing forgetfulness of vexation and sorrow.
  - 4. By manifesting joy.

Do Fermented Liquors promote Society?

Is not the love of society one of our strongest passions?

Is there any necessity for stimulants to put this desire in motion?

Is there any necessity for such persons to associate as are induced to assemble by the hope of fermented liquor?

Is it not probable that the acquisition and consequent desire to circulate and obtain information will increase with temperance?

Anecdote.

There met at dinner at my house in Y—— Mr. Helleahan, an Artist, and Mr. Gale, an Attorney, who had both for many years ab-

stained entirely from fermented liquors and frequently for a great length of time from animal food. They lived principally upon milk. They were both slender and somewhat pale complexioned, but were remarkable for great activity of mind, and great bodily strength.—The party consisted of fourteen persons who had met for the purpose of conviviality, it was remarked that not any of the fourteen with the aid of what is called the enlivening glass, at all equalled in festivity the two water drinkers. It is to be observed that these men were both engaged in arduous professions, which are supposed in general to exhaust the frame so much as to render stimulants necessary.

ARE FERMENTED LIQUORS OF USE IN STIMULATING THE TORPID?

Why are the torpid to be stimulated? Why teach the bear to dance by placing him upon hot iron?

ARE FERMENTED LIQUORS OF USE IN REMOVING TIMIDITY?

Timidity seems to be of two sorts. The timidity of merit and the timidity of ignorance.

Timidity of Merit.

My youth was fearful, and I felt
So deep an awe of that unspotted worth
And saint-like gentleness—such a mistrust
Of my own powers to tell him what I wish'd,
That I resisted all my feelings claimed,
In anguish I resisted: but a spell
Hung o'er me and compelled me to be mute.

Betham.*

With future hope, I oft would gaze,
Fond, on thy little early ways,
Thy rudely caroll'd, chiming phrase,
In uncouth rhymes,
Fired at the simple, artless lays
Of other times.

I saw thee seek the sounding shore,
Delighted with the dashing roar:
Or when the North his fleecy store
Drove thro' the sky,
I saw grim Nature's visage hoar
Struck thy young eye.

Or when the deep green mantled earth
Warm cherished every floweret's birth,
And joy and music pouring forth
In every grove,
I saw thee eye the general mirth
With boundless love.

Burns.

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* See an interesting Poem, entitled "The Old Shepherd's Recollections," in Poems, by Matilda Betham.

Such is the nature of youthful genius—such its holy timidity. Ought it to be stimulated by fermented liquor. Let the advocates for this practice read the following extract from Dr. Curry's Life of Burns.

It is more necessary that men of genius should be aware of the importance of self-command, and of exertion, because their indolence is peculiarly exposed, not merely to unhappiness, but to diseases of mind, and to errors of conduct which are generally fatal. This interesting subject deserves a particular investigation, but we must content ourselves with one or two cursory remarks. Relief is sometimes sought from the melancholy of indolence in practices, which for a time sooth and gratify the sensations, but which in the end involve the sufferer in darker gloom. To command the external circumstances by which happiness is effected, is not in human power; but there are various substances in nature which operate on the system of the nerves, so as to give a fictitious gaiety to the ideas of imagination, and to alter the effect of the external impressions which we receive. Opium is chiefly employed for this purpose by the disciples of Mahomet, and the inhabitants of Asia; but Alcohol, the principle of intoxication in vinous and spiritous liquors, is preferred in Europe, and is universally used in the Christian world,

Under the various wounds to which indolent sensibility is exposed, and under the gloomy apprehensions respecting futurity to which it is so often a prey, how strong is the temptation to have recourse to an antidote by which the pain of these wounds is suspended, by which the heart is exhilarated, visions of happiness are excited in the mind, and the forms of external nature clothed with new beauty!

Elysium opens round,
A pleasing phrenzy buoys the lightened soul,
And sanguine hopes dispel your fleeting care;
And what was difficult, and what was dire,
Yields to your prowess and superior stars:
The happiest you of all that e'er were mad,
Or are, or shall be, could this folly last.
But soon your heaven is gone; a heavier gloom
Shuts o'er your head———

Morning comes; your cares return
With tenfold rage. An anxious stomach well
May be endured; so may the throbbing head:
But such a dim delirium, such a dream
Involves you; such a dastardly despair
Unmans your soul, as madd'ning Pentheus felt;
When, baited round Cithœron's cruel sides,
He saw two Suns and double Thebes ascend.———

Such are the pleasures and the pains of intoxication as they occur in the temperament of sensibility, described by a genuine poet, with

a degree of truth and energy, which nothing but experience could have dictated. There are indeed some individuals of this temperament on whom wine produces no cheering influence. On some, even in very moderate quantities, its effects are painfully irritating; in large draughts it excites dark and melancholy ideas; and in draughts still larger, the fierceness of insanity itself: Such men are happily exempted from temptation, to which experience teaches us the finest dispositions often yield, and the influence of which when strengthened by habit; it is a humiliating truth, that the most powerful minds have not been able to resist.—

It is the more necessary for men of genius to be on their guard against the habitual use of wine, because the temptation to excess usually presents itself to them in their social hours, when they are alive only to warm and generous emotions, and when prudence and moderation are often contemned as selfishness and timidity.

It is the more necessary for them to guard against excess in the use of wine, because on them, its effects are, physically and morally, in an especial manner injurious. In proportion to its stimulating influence on the system (on which the pleasurable sensations depend) is the debility that ensues; a debility that destroys digestion,

and terminates in habitual fever, dropsy, jaundice, paralysis, or insanity. As the strength of the body decays, the volition fails, in proportion as the sensations are soothed and gratified, the sensibility increases; and morbid sensibility is the parent of indolence, because, while it impairs the regulating power of the mind, it exaggerates all the obstacles to exertion. Activity, perseverance, and self-command, become more and more difficult, and the great purposes of utility, patriotism, or of honourable ambition, which had occupied the imagination, die away in fruitless resolutions, or in feeble efforts.—

Timidity of Ignorance.

With respect to the second species of timidity —*the timidity of ignorance*,—it may be sufficient to say that, "deprive ignorance of its timidity, and you bereave it of its best quality."

Dr. Johnson.

Mr. Boswell one evening ventured to undertake the defence of convivial indulgence in wine. After urging the common plausible topicks, he at last had recourse to the maxim, *in vino veritas*; a man who is well warmed with wine will speak truth.

"Why, Sir, (said Johnson) that may be an argument for drinking, if you suppose men in general to be liars. But, Sir, I would not keep company with a fellow who lies as long as he is sober, and whom you must make drunk before you can get a word of truth out of him."

In a party at Sir Joshua Reynolds's the question was discussed, whether drinking improved conversation and benevolence. Sir Joshua maintained it did.

Johnson. "No, Sir: before dinner men meet, with great inequality of understanding; and those who are conscious of their own inferiority have the modesty not to talk: when they have drank wine, every man feels himself happy, and loses that modesty, and grows vociferous and impudent: but he is not improved; he is only not sensible of his defects."

Sir Joshua said, the Doctor was talking of the effects of excessive wine; but that a moderate glass enlivened the mind, by giving a proper circulation to the blood." "I am (said he) in very good spirits when I get up in the morning. By dinner time I am exhausted; wine puts me in the same state as when I got up; and I am

sure that moderate drinking makes people talk better."

Johnson. "No, Sir: wine gives not light, gay, ideal hilarity; but tumultuous, noisy, clamorous merriment. I have heard none of those drunken—nay, drunken is a coarse word—none of those vinous flights. I indeed allow that there have been a very few men of talents who were improved by drinking; but I maintain that I am right as to the effects of drinking in general; and let it be considered, that there is no position, however false in its universality, which is not true of some particular man."

Wine gives a man nothing. It neither gives him knowledge nor wit; it only animates a man, and enables him to bring out what a dread of the company has repressed. It only puts in motion what has been locked up in frost: but this may be good or it may be bad. —S. "So, Sir, wine is a key which opens a box, but this box may either be full or empty."

Johnson.—"Nay, Sir, conversation is the key: wine is a picklock which forces open the box and injures it. A man should cultivate his mind so as to have that confidence and readiness without wine which wine gives."

Dr. Johnson's Debates.

We live, my lords, in a nation where the effects of strong liquors have been for a long time too well known: we know that they produce in almost every one a high opinion of his own merit: that they blow the latent sparks of pride into flame and, therefore, destroy all voluntary submission: they put an end to subordination and raise every man to an equality with his master or his governor. They repress all that awe by which men are restrained within the limits of their proper spheres, and incite every man to press upon him that stands before him, that stands in the place of which that sudden elevation of heart, which drunkenness bestows, makes him think himself more worthy.

ARE FERMENTED LIQUORS BENEFICIAL IN INDUCING A FORGETFULNESS OF VEXATION AND SORROW?

COLLIER.

Encrat. It may be, you are not pleased with the history of your life, or the posture of your circumstances: and here, to relieve you, you endeavour to shut up the scene, to take a *quieting* draught, and dismiss that part of your memory. But this is but a palliating cure: 'tis

but skinning over an old ulcer. To flatter the wound in this manner, will make way for a mortification. To be intemperate for the ease of one's mind, is to cure melancholy with madness. And yet this is some people's *nostrum*. When they are low in cash, or their affairs hang backward, they apply to the remedy of the bottle; as if poverty could be removed by expense. Alas! this *anodyne* is quickly over; and then, the anguish revives with double force. If a man does not like his manners, or his purse, let him mend, and retrench, and mind his business: and not sink himself deeper in the mire, multiply his faults, and throw a new sting into his conscience.

Œnoph. And yet some people, when they have *fail'd*, or spent an estate, retire with a stock for brandy and *spirits:* with this small reserve, they make a shift to dispatch themselves, and prevent the surviving their misfortune.

Encrat. They might e'en as good have bought so much poison. To throw away one world after another, is a dismal relief against poverty.

FERMENTED LIQUORS ARE NOT BENEFICIAL IN MITIGATING SORROW.

As it is indisputable that fermented liquors have a temporary effect by increasing the quantity of animal spirits, to induce a forgetfulness

of vexation and sorrow, they must, for this purpose be beneficial, unless the relief is attended with more evil than is sufficient to balance the advantage.—The question, therefore, depends upon the duration of the pleasurable sensation and the quantity of pain by which such pleasure is purchased.

As to the duration of the pleasure.—Unfortunately for the sufferer who, without resignation to submit, has not strength to support the dispensations of Providence, the oblivion procured by stimulants is only temporary. Brandy and gin have not the effects of the water of Lethe.

As to the quantity of pain by which these pleasures are purchased.—It must be remembered that, although the joy inspired by wine is but of very short continuance, this transitory pleasure is purchased by exquisite and durable misery.

> Morning comes, the cares return
> With tenfold rage:

The cause of grief, the disturbing cause remains the same, but the power to resist is diminished: Ought the forces to be weakened when the enemy is at the gate?—Ought the compass to be broken and the pilot thrown overboard in the storm?

From Physiological Reflections on the destructive operation of Spiritous and Fermented Liquors on the Animal System.—By T. Foster, F.L.S.

Modern physiologists have developed the counterpart of this important branch of the ancient pathology, and have pointed out the immediate sympathy of the viscera with diseases and injuries of the head, and with anxiety and agitation of the mind. This is, perhaps, the proper place to introduce to the reader's notice a habit which is often productive of the most calamitous consequences, as it tends to illustrate what has been said above. A person suffering from a temporary loss or disappointment, has recourse to the use of wine or spirits, the stimulus of which affords a momentary relief from mental sufferings. A disordered state of the digestive organs, is, however, invariably the consequence of such practices, which, reacting on the sensorium, increases the mental disorder, and gives it a peculiar character. The patient, now, is not only distressed about the original subject of grief, but takes atrabiliary views of every surrounding object. The constant habit of drinking, by weakening the digestive powers, predisposes the viscera to disorder; and by this means renders them more liable to be affected by the mind, and to

react on it to the aggravation of the original disturbance. Thus spiritous and fermented liquors can convert common grief, which in health would soon subside, into a compound of mental and bodily derangement, that, by its very nature, must be aggravated in its progress, and may produce organic disease, incontrollable by medicine, and eventually terminating in madness. I am aware that such cases sometimes happen where no spirits or wine have been drank. A reverse of fortune, or any trivial disappointment, has been known to derange the minds of persons comparatively temperate, and who could not be suspected of excess: but even in these cases, disorder of the digestive viscera, from whatever cause or combination of causes induced, seems to be a principal feature in the malady. To the reaction of the body on the mind, we must always, I think, attribute effects so obviously incommensurate to their apparent causes.

IF FERMENTED LIQUORS DID MITIGATE SORROW, THEY WOULD NOT BE BENEFICIAL.

But even supposing that a more effectual remedy for affliction could be found in stimulants, than stimulants can ever supply: is drinking an expedient to which an intellectual being ought to resort to mitigate sorrow?

Dr. South, in his inimitable sermon on human perfection, thus speaks of the passion of grief.

"And on the other side for sorrow. Had "any loss or disaster made but room for grief, "it would have moved according to the severe "allowances of prudence, and the proportions "of the provocation. It would not have sallied "out into complaint or loudness, nor spread "itself upon the face, and writ sad stories upon "the forehead: no wringing of the hands, "knocking the breast, or wishing oneself un-"born; all which are but the ceremonies of "sorrow, the pomp and ostentation of an effe-"minate grief: which speak not so much the "greatness of the misery, as the smallness of "the mind. Tears may spoil the eyes, but not "wash away the affliction. Sighs may exhaust "the man, but not eject the burden. Sorrow "then would have been as silent as thought, as "severe as philosophy. It would have rested "in inward senses, tacit dislikes: and the whole "scene of it been transacted in sad and silent "reflections."

Bishop Taylor says—It is certainly a sad thing in nature to see a friend trembling with a palsie, or scorched with fevers, or dried up like a potsheard with immoderate heats, and rolling upon his uneasy bed without sleep, which

cannot be invited with music or pleasant murmurs, or a decent stillness; nothing but the servants of cold death. Poppy and weariness can tempt the eyes to let their curtains down, and then they sleep only to taste of death, and make an essay of the shades below. And yet we weep not here: the period and opportunity for tears we chuse when our friend is fallen asleep; when he hath laid his neck upon the lap of his mother, and let his head down to be raised up to heaven. This grief is ill placed and indecent. But many times it is worse: and it hath been observed that those greater and stormy passions do so spend the whole stock of grief, that they presently admit a comfort and contrary affection, while a sorrow that is even and temperate goes on to its period with expectation, and the distances of a past time. —*Taylor's Holy Dying*, ch. 5.

The Quakers says that music does not appear to be the foundation of any solid comfort in life. It may give spirits for the moment, as strong liquor does; but when the effect of the liquor is over, the spirits flag, and the mind is again torpid. It can give no solid encouragement, nor hope, nor prospects. It can afford no anchorage ground which shall hold the mind in a storm. The early Christians, imprisoned, beaten, and persecuted even to death, would

have had but poor consolation if they had not had a better friend than music to have relied upon in the hour of their distress. And here, I think the Quakers would particularly condemn music, if they thought it could be resorted to in the hour of affliction, inasmuch as it would then have a tendency to divert the mind from its true and only support.

ARE FERMENTED LIQUORS BENEFICIAL AS A MODE OF MANIFESTING JOY?

It is said that, there is a time for all things, there is a time to get drunk—as at a public rejoicing after a signal victory—with a friend whom we have not seen for a long time.

The nature of true joy is explained by Dr. South in his description of Adam in Paradise—
" In the next place, for the lightsome passion of
" joy. It was not that which now often usurps
" this name: that trivial, vanishing, superficial
" thing, that only gilds the apprehension and
" plays upon the surface of the soul. It was not
" the mere crackling of thorns, a sudden blaze
" of the spirits, the exultation of a tickled fancy,
" or a pleased appetite. Joy was then a mas-
" culine and a severe thing—the recreation of
" the judgment, the jubilee of reason. It was
" the result of a real good suitably applied. It

" commenced upon the solidities of truth and " the substance of fruition. It did not run out " in voice, or undecent eruptions, but filled the " soul, as God does the universe, silently and " without noise."——How unlike is this chaste joy to the wildness occasioned by stimulants!

Do we not resort to fermented liquors as a mode to manifest joy, because it is a species of sensual pleasure which is common to all men?

Have we not a tendency to resort to fermented liquors as a mode to manifest joy from the exhaustion occasioned by sudden or great pleasure and a desire to raise the mind to the point from which it has been depressed by this exhaustion?

Query IX.

Does the drinking fermented liquors promote Intellectual Excellence?

I LIKE to see a man drunk, said a strange friend of mine, it shows that the mind must be employed.—

Johnson said, "Few people have intellectual resources sufficient to forego the pleasures of wine; they could not otherwise contrive to fill up the interval between dinner and supper."—Does this mode of filling up time contribute to intellectual excellence?—If a young man abstain from fermented liquors, must he not of necessity employ his intellectual powers?

Multa tulit fecitque puer, sudavit et alsit
Abstinuit venere et vino.

DR. SOUTH.

Nothing is so great a friend to the mind of man as abstinence; it strengthens the memory, clears the apprehension, and sharpens the judgment, and in a word gives reason its full scope

of acting: and when reason has that, it is always a diligent and faithful handmaid to conscience. And therefore, where men look no further than mere nature, which many do not, let no man expect to keep his gluttony and his parts, his drunkenness and his wit, his revellings and his judgment, and much less his conscience together. For neither grace nor nature will have it so. It is an utter contradiction to the methods of both. "Who hath woe? who hath sorrow? who hath "contention? who hath babbling? who hath "wounds without cause? who hath redness of "eyes?" says Solomon, which question he himself presently answers—"They who tarry long "at the wine; they who seek after mixt wine." —So say I, who has a stupid intellect, a broken memory, and a blasted wit, and which is worse than all, a blind and benighted conscience, but the intemperate and luxurious, the epicure and the smell-feast? So impossible it is for a man to turn sot, without making himself a blockhead too. I know this is not always the present effect of these courses, but at long run it will infallibly be so. And time and luxury together will as certainly change the inside as it does the outside of the best heads whatsoever, and much more of such heads as are strong for nothing but to bear drink: concerning which, it ever was, and is and will be a sure observation, that such as are ablest at the barrel are weakest at the book.

Miscellaneous.

1. What property of the mind can be supposed to be improved by these liquors?—*Is it invention?*—Newton said, that the only difference which he could discover between himself and any of his contemporaries, was his power of fixing his mind steadily upon his object and waiting patiently until the ideas presented themselves.—Would this steadiness, this patience, have been increased by fermented liquor?—*Is it memory?—Is it judgment?—Is it imagination?*—Milton never tasted fermented liquors.

2. But the Angel said unto him, "Fear not, Zacharias, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord.

3. In his manner of living, George Fox was temperate: he ate sparingly. He avoided, except medicinally, all strong drink.

Clarkson's Portraiture of Quakerism.

4. Dr. Franklin says,—I now began to think of laying by some money. The printing-house of Watts, near Lincoln's-Inn-Fields, being a still more considerable one than that in which I worked, it was probable I might find it more advantageous to be employed there. I offered myself, and was accepted; and in this house I continued during the remainder of my stay in London.

On my entrance I worked at first as a pressman, conceiving that I had need of bodily exercise, to which I had been accustomed in America, where the printers work alternately as compositors and at the press. I drank nothing but water. The other workmen, to the number of about fifty, were great drinkers of beer.

JOHN MILTON.

5. Strong liquors of all sorts were his aversion.

The following is Milton's own description of his morning occupations:

DO FERMENTED LIQUORS CONTRIBUTE TO INTELLECTUAL EXCELLENCE?

My morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up, and stirring; in winter, often ere the sound of any bell awake men to labour, or to devotion; in summer, as oft with the bird that first rises, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full freight: then with useful and generous labours preserving the body's health and hardiness, to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion, and our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than to see the ruin of our protestation, and the enforcement of a slavish life.

Dr. Symmon, in his Life of Milton, says,—Abstinence in diet was one of Milton's favorite virtues; which he practised invariably through life, and availed himself of every opportunity to recommend in his writings. In his second beautiful elegy to his friend, Deodati, he admits of the use of wine and good cheer to the lyric and the elegiac poet, but to the lofty and ambitious epic, who requires the higher and more continued exertion of the more comprehensive intellect, he will only allow the diet of Pythagoras. I will give the whole passage to which I refer;

and I persuade myself that the reader will not regard it as too long, in consequence not only of its beauty, but of that of the translation, with which the kindness of my friend, the Rev. Francis Wrangham, has enabled me to accompany it; a translation which unites the rare qualities of fidelity and elegance, of concise, yet ornamented diction.

Namq; elegia levis multorum cura Deorum est;
Et vocat ad numeros quemlibet illa suos;
Liber adest elegis, Eratoq; Ceresq; Venusq;
Et cum purpureâ matre tenellus Amor.
Talibus inde licent convivia larga poëtis,
Sæpius et veteri commaduisse mero.
At qui bella refert, et adulto sub Jove cœlum,
Heroasq; pios, semideosq; duces;
Et nunc sancta canit superum consulta deorum
Nunc latrata fero regna profunda cane;
Ille quidem parcè, Samii pro more magistri,
Vivat, et innocuos prœbeat herba cibos:
Stet prope fagineo pellucida lympha catillo,
Sobriaq; è puro poçula fonte bibat.

For many a god o'er elegy presides,
Its spirit kindles and its numbers guides,
There Bacchus, Ceres, Erato are seen,
And with her beauteous boy, the Idalian queen,
And thence the chiefs of elegiac song,
Drain the full bowl, and join the jocund throng.
But he whose verse records the battle's roar,
And heroes feats, and demigods of yore;
The Olympic senate with their bearded king,
Or howls, that loud through Pluto's dungeons ring;

With simpler stores must spread his Samian board,
And browse, well pleased, the vegetable hoard:
Close at his side the beechen cup be placed;
His thirst by Nature's limpid beverage chased.

Dr. Johnson.

6. Edwards. "How do you live, Sir? For my part, I must have my regular meals, and a glass of good wine. I find I require it." Johnson. "I now drink no wine, Sir. Early in life I drank wine: for many years I drank none. I then for some years drank a great deal." Edwards. "Some hogsheads, I warrant you." Johnson. "I then had a severe illness, and left it off; and have never begun it again."

Boswell's Life, vol. iii. 91.

Talking of a man's resolving to deny himself the use of wine, from moral and religious considerations, he said, "He must not doubt about it. When one doubts as to pleasure, we know what will be the conclusion. I now no more think of drinking wine, than a horse does. The wine upon the table is no more for me, than for the dog that is under the table."

Boswell's Life, vol. iii. 31.

7. The Senior Wrangler in the University of

Cambridge, for the year 1803, was and is a water-drinker; the Senior Wrangler and Senior Medallist, for the year 1809, was and is a water-drinker.

8. The abstinence from wine enjoined upon the Nazarites at all times, and upon the priests during their ministration appears to me to be a strong intimation of the unsuitableness of wine to those who wish to aim at perfection.

HARTLEY.

9. William Wordsworth, in his Preface to the Lyrical Ballads, has said:—The human mind is capable of being excited without the application of gross and violent stimulants; and he must have a very faint perception of its beauty and dignity who does not know this, and who does not further know, that one being is elevated above another in proportion as he possesses this capability. It has therefore appeared to me, that to endeavour to produce or enlarge this capability is one of the best services in which, at any period, a writer can be engaged; but this service, excellent at all times, is especially so at the present day. For a multitude of causes, unknown to former times, are now acting with a combined force to blunt the discriminating powers of the mind,

and unfitting it for all voluntary exertion, to reduce it to a state of almost savage torpor. The most effective of these causes are the great national events which daily take place, and the increasing accumulation of men in cities, where the uniformity of their occupation produces a craving for extraordinary incident, which the rapid communication of intelligence hourly gratifies. To this tendency of life and manners the literature and theatrical exhibitions of the country have conformed themselves. The invaluable works of our elder writers, I had almost said, the works of Shakespeare and Milton, are driven into neglect by frantic novels, sickly and stupid German tragedies, and deluges of idle and extravagant stories in verse. When I think upon this degrading thirst after outrageous stimulation, I am almost ashamed to have spoken of the feeble effort with which I have endeavoured to counteract it; and reflecting upon the magnitude of the general evil, I should be oppressed with no dishonourable melancholy, had I not a deep impression of certain inherent and indestructible qualities of the human mind, and likewise of certain powers in the great and permanent objects that act upon it, which are equally inherent and indestructible; and did I not further add to this impression a belief, that the time is approaching when the evil will be systematically opposed, by men of greater

powers, and with far more distinguished success.

Was it deep feeling, or bodily stimulants, that conceived the subjoined Sonnet from the Lyrical Ballads?

THOUGHTS OF A BRITON ON THE SUBJUGATION OF SWITZERLAND.

Two voices are there; one is of the sea,
One of the mountains; each a mighty voice:
In both from age to age thou didst rejoice,
They were thy chosen music liberty!
There came a Tyrant, and with holy glee
Thou fought'st against him; but hast vainly striven,
Thou from thy Alpine holds at length are driven,
Where not a torrent murmurs heard by thee.
Of one deep bliss thine ear hath been bereft:
Then cleave, O cleave, to that which still is left!
For, high-souled maid, what sorrow would it be
That mountain-floods should thunder as before,
And Ocean bellow from his rocky shore,
And neither awful voice be heard by thee!

WOOLMAN'S JOURNAL, 419.

10. As every degree of luxury hath some connexion with evil, those who profess to be disciples of Christ, and are looked upon as leaders of the people, should have that mind in them which was also in Christ, and so stand separate

from every wrong way, as a means of help to the weaker. As I have sometimes been much spent in the heat, and taken spirits to revive me, I have found, by experience, that in such circumstances the mind is not so calm, nor so fitly disposed for divine meditation, as when all such extremes are avoided; and I have felt an increasing care to attend to that Holy Spirit which sets bounds to our desires, and leads those, who faithfully follow it, to apply all the gifts of divine Providence to the purposes for which they were intended.

Query X.

What is the Effect of Fermented Liquors at different periods of Life?

Dr. Trotter.

In youth, hard-drinking is particularly injurious; it brings on premature decay; and, more than any other cause, paves the way for the diseases of age before the meridian of life.

A. Carlisle, Esq.

As experience shews that some persons employ fermented liquors habitually and with apparent impunity, it may be well to consider the age, constitution, and habit, in which these liquors are more or less injurious. The most obnoxious practice is assuredly that of giving children wine and strong drinks at an early period. In infancy the texture of the growing body is more susceptible of disordered changes than after maturity. The fibres are then more susceptible of irritation: and alterations of structure, or errors in any of the functions of the body may be then established, and become the foundation of future disorders, which may prove irremediable. I doubt much whether the future moral habits, the temper and intellectual propensities are not greatly influenced by the early effects of fermented liquors upon the brain and sensorial organs. Of all the errors in the employment of fermented liquors, that of giving them to children seems to be fraught with the worst consequences. The next in the order of mischief is their employment by nurses, and which I suspect to be a common occasion of dropsy of the brain in your infants, as that is an inflammatory disease in its commencement. In old age wine is more admissible than in any

other stage of life, provided no inflammatory disorder, such as gout, exists, and provided it agrees with the stomach and liver, which it never does if it has once offended those organs.

Query XI.

Does the drinking Fermented Liquors contribute to Personal Beauty?

Fuller says,—Some people, handsome by nature, have wilfully deformed themselves—such as wear Bacchus his colours in their faces, arising, not from having, but being bad livers.—When the woman (2 Kings, iii. 21.) considered the child that was laid by her, "*Behold,*" said she, "*it was not my son which I did bear.*" Should God survey the face of many men and women, he would not own and acknowledge them for those which he created.

Essay upon Deformity.

Bishop Taylor.

When Cyrus had espied Astyages and his fellows coming drunk from a banquet loaden

with variety of follies and filthiness, their legs failing them, their eyes red and staring, cousened with a moist cloud, and abused by a doubled object, their tongues full of spunges, and their heads no wiser, he thought they were poysoned.

The drunkard, for the honor of his banquet, hath some ministers attending that he did not dream of and, in the midst of his loud laughter, "Pallor et genæ pendulæ, oculorum ulcera, tremulæ manus," as Pliny reckons them.—Paleness and hanging cheeks, ulcers of the eyes and trembling hands. He says, "wine maketh the hand quivering, the eye watery, the night unquiet, lewd dreams, a stinking breath in the morning."

Comus.

Bacchus, that first from out the purple grape
Crush'd the sweet poison of mis-used wine,
After the Tuscan mariners transform'd,
Coasting the Tyrrhene shore, as the winds listed,
On Circe's island fell: (Who knows not Circe
The daughter of the sun? whose charmed cup
Whoever tasted, lost his upright shape,
And downward fell into a groveling swine)
This Nymph that gaz'd upon his clust'ring locks,
With ivy berries wreath'd, and his blithe youth,
Had by him, ere he parted thence, a son
Much like his father, but his mother more,

Whom therefore she brought up, and Comus nam'd,
Who ripe, and frolic of his full grown age,
Roving the Celtic and Iberian fields,
At last betakes him to this ominous wood,
And in thick shelter of black shades imbowr'd
Excels his mother at her mighty art,
Offering to every weary traveller
His orient liquor in a crystal glass,
To quench the drouth of Phœbus, which as they taste,
(For most do taste through fond intemp'rate thirst)
Soon as the portion works, their human count'nance,
Th' express resemblance of the Gods, is chang'd
Into some brutish form of wolf, or bear,
Or ounce, or tiger, hog, or bearded goat,
All other parts remaining as they were;
And they, so perfect is their misery,
Not once perceive their foul disfigurement,
But boast themselves more comely than before.

MISCELLANEOUS.

It illumineth the face, says Falstaff, as a beacon gives warning to all the rest of this little kingdom man, to arm.

The faces of a party before dinner, and their faces an hour or two after dinner—a fleet with their streamers flying upon a smooth sea before battle, and their wrecks upon the troubled ocean after battle,—are two miserable contrasts to any man who sees what we are and knows what we might be.

The Eyes.

"Who hath woe? who hath sorrow? who "hath contentions? who hath babbling? who "hath wounds without cause? who hath red- "ness of eyes? They that tarry long at the "wine; they that go to seek mixed wine." The eye is so constructed, that it readily discovers, by its turgid vessels in the *tunica adnata*, or white, the effects of increased circulation. By these means it displays some of the most obvious phænomena of drunkenness. But the turgescence and redness of the coats of the eye do not always subside with the solution of the drunken paroxysm: a true inflammation succeeds, attended with pain, intolerance of light, &c.: hence specks on the eye, dimness of sight, and other frailties of that organ are often permanent.

Sir Walter Raleigh.

Take especial care that thou delight not in wine: for there never was any man that came to honour or preferment that loved it: for it transformeth a man into a beast, destroyeth natural heat, deformeth the face, rotteth the teeth, and maketh a man contemptible: it dulleth the

spirits and destroyeth the body, as ivy doth the tree, or as the worm that engendereth in the kernel of the nut.

The Teeth.

Fermented liquors are injurious to the teeth, in proportion to the quantity and quality of the liquor which is used.

Persons who are in the daily practice of drinking a quantity of wine, are rendered more subject to the accumulation of that earthy substance which by the Dentists is called tartar.

The formation of this substance upon the teeth destroys that agreeable expression of the countenance which proceeds from clean teeth, it renders the breath tainted, and, as a constant effect of its accumulation is to detach the gums from the roots of the teeth, they become weakened in the sockets, they get loose and eventually drop out.

When people have habituated themselves to the use of spiritous liquors, the injurious effects upon the teeth are more apparent. The teeth acquire a very stained and foul appearance; the gums being more or less inflamed, are covered

with a slimy mucus, and are often liable to bleed: the breath also becomes very offensive. And as the regular passing of the spiritous liquors over the tender skin of the mouth, creates a constant degree of inflammation, the heat of the mouth is greatly increased. This state of the mouth is also kept up by the increased heat of the stomach, and when, by the debilitating effects of spirits upon that organ, indigestion is produced, the teeth very rapidly fall into a state of decay: they are acted upon constantly in the same manner as in the course of a fever, when the heat of the constitution is greatly increased. Thus by the baneful influence of intemperance, similar mischief to the teeth is induced, as might only be expected from a malady which threatens life.

General Norton, the Mohawk chief, who was in this country a few years ago, was asked by a professional gentleman concerning the state of the teeth amongst the Indians. His reply was decisive upon this subject.—"When the Indians are in their own settlements, living upon the produce of the chase and drinking water, their teeth always look clean and white: but when they go into the United States, and get spiritous liquors, their teeth look dirty and yellow; and I have often heard that they were frequently

afflicted with the tooth-ache, and obliged to have their teeth drawn.*

Dr. Trotter.

Some of my readers may have made the remark, that the face of particular drunkards, at certain times, appears as much like a burning coal as any thing can well be conceived. It was probably a face of this kind, that suggested Shakspeare's description of Bardolph's nose.† "Falstaff. Thou art our Admiral, thou bearest "the lanthorn in the poop, but 'tis in the nose "of thee; thou art the knight of the burning "lamp. I never see thy face but I think upon "hell-fire: but for the light in thy face, thou "art the son of utter darkness. When thou "ran'st up Gadshill in the night to catch my "horse, if I did not think thou hadst been an "*ignis fatuus*, or a ball of wild-fire, there's no "purchase in money. Thou hast saved me a "hundred marks in links and torches, walking

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* These observations were communicated by Mr. Fox of Argyle Street with that pleasure which he always feels in rendering any assistance in the diffusion of knowledge.

† As we observe our acquaintance sinking into the habit of intoxication, we can sometimes mark the rapidity of their progress, as the *gutta rosacea* sprouts on the face, till it partakes of the last stage, and, like Bardolph, they become knights of the *Burning Lamp!*

" with thee in the night betwixt tavern and
" tavern: but the sack that thou hast drank me,
" would have bought me lights as good cheap,
" at the dearest chandler's in Europe. I have
" maintained that salamander of your's with fire,
" any time this two-and-thirty years." *

Tumors and leprous eruptions, of various size and colour, appear about the nose, and other parts of the face. The vigorous circulation, and determination to the head, may have some effect, in increasing the disposition to these cutaneous affections: but I have some suspicion that they are induced in a great measure, by the chemical qualities of alkohol, most likely by the evolution of hydrogen in the course of the circulation; and they appear in the face where the superficial blood-vessels are more numerous than in any other part of the body. It is in these vessels that the hydrogen attracts oxygen from the atmosphere; the blood in them becomes preternaturally florid; the skin is thus excited and inflamed, and the spots appear in consequence. Darwin † speaks of them as being sympathetic of diseases of the liver. Although predisposition may much assist here, yet, I think, from what I have observed, that a long use of spiritous liquors will cause the

* Hen. IV. P. I. Act iii. † Zoonomia.

growth of these eruptions in any constitution whatever. There is no deformity incident to to the human body more disgusting than this.

The Lips.

The red nose produced by drinking is proverbial.

The thickened pulpy lip, the regular index of all gluttony, is another mark of indulgence in fermented liquors.

The Colour.

Dr. Trotter.

The jaundice is frequently a consequence of drinking which affects the liver; when, by its enlargement, the biliary vessels and ducts are compressed, and the free egress of the bile prevented; by which means it is, by absorbing vessels, carried into the circulation, and there defœdates the whole body. It is another of those disgusting signs which the habit of intoxication gives to the external form: when jaundice appears, it may be reckoned a proof of the patient being a veteran worshipper at the shrine of Bacchus. In most cases, it may be deemed the birth-right of dram-drinking, or the use of grog; but all other liquors produce it by long conti-

nuance. Towards the end, the complexion and eyes, from being yellow, put on a sable hue, which is a symptom of approaching dissolution. The drunkard should be taught to look into a glass, that he may spy the changes in his countenance: the first stage would present him with redness of eyes; the second would exhibit the carbuncled nose; and the third, a yellow and black jaundice. In the body of the inebriate, the liver might be justly called the *officina morborum !**

Daniel, Chap. 2.

Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.

And Melzar said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children of your sort.

Then said Daniel to Melzar, prove thy servants I beseech thee ten days, and let them give us pulse to eat and water to drink.

Then let our countenances be looked upon before thee, and the countenances of the child-

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* Feb. 24. I have at present a patient just recovering from *diseased liver and jaundice;* who, by giving up the vinous stimulus at once, has been miraculously snatched from the verge of the grave!

ren that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children that did eat the portion of the king's meat.—

Query XII.

Are there any and what Evils attendant upon moderate Indulgence in Fermented Liquors.

We curse not wine: the vile excess we blame. —Pocula non lædunt paucula, multa nocent.— Do not condemn the use on account of its abuse.—Such are the maxims by which this practice is sanctioned.

The Quakers, (whose armorial bearings ought to be an angel lifting a lame beggar from the earth, and whose motto ought to be, "Qui pro- "dest quam pluribus, nocet nemini,") never recommend abstinence from any custom, merely because the use of it may lead to its abuse.

Where a custom is simply liable to abuse, they satisfy themselves with recommending moderation in the use of it. But where the abuse of a custom is either in the *first place*, necessarily, or, in the *second*, very generally connected with the use of it, they commonly consider the omission of it as morally wise and prudent. The Quakers do not enjoin abstinence, but moderation, in the use of fermented liquors.—That the abuse of fermented liquors is very generally connected with their use, appears indisputable. —Let any man who doubts this fact, who will be true to himself, who will not be deluded by the delightful sensations which these liquors produce, visit any of our private or public houses: let him inquire in our manufactories as to the mode in which the wages of industry are expended: let him visit our prisons and learn the habits of the uninformed.—A child who lately began to learn to read, in the Charity School at Greenford, was, among other words, spelling M, I, L, K, which he could not immediately put together to say what they spelt,—when the master said, "Well, Sir,—what does M, I, L, K, spell?"—The boy still hesitating, the master again said, "Why what does your mother put in her tea?—The boy answered, "*Rum, Sir.*"

Abstinence is easier than temperance.

Why indulge in any act which is prejudicial to health and to strength:—which weakens the intellectual powers, exposes virtue to temptation, and encourages the lower classes in habits that lead to turbulence, and hurry them to the perpetration of crime?—Plato prohibited wine, and would have the magistrates abstain from it for example sake; highly commending the Carthaginians for this species of temperance.

A young man is like a fair new house: the carpenter leaves it well built, in good repair, of solid stuff: but a bad tenant lets in the rain, which descends into its joints, and undermines the contexture of the pillars, till it falls into a hasty age, and sinks upon its own knees, and descends into ruin.

Spiritual Bee, p. 1.

There's a very little viper at Amyclæ (saith Hinus) which is disregarded for its smallness, but hurts the more easily because slighted. And they say of witches that they beg and are pleased with small things to be given them; but they thereby procure a power to work what mischief they please on the donours. The devil comes often a pleading for some suines sub forma pauperis: Is it not a little one? and being listened to, he can improve the smallest

grant to his great advantage in our hurt and discomfort. As he represented it to Eve, 'twas but tasting an apple; which proved the ruin of mankind. Therefore when he shooteth this shaft, let us take it up and retort it on himself again: if he make the smallness of the thing a consideration to tempt us to a compliance, let us make use of it to facilitate our resistance; if it be small to yield to, it is little to resist; and 'tis easiest to deny Satan in the smallest things, whom we must not gratify in any. So long as we show no kindness to him he can never hurt us; but if we give him the least corner of our souls but to sojourn in, he will soon litter a whole hellish brood of sins in a small room, and by an increased force, get an absolute rule. If he have easy admittance at the smallest pass, gad, behold a troop comes, as the whole power of an army may fall in upon a city at a narrow breach. A little spark may be so fewell'd and managed as to set on fire a whole town. 'Tis therefore an excellent saying of the son of Syrac, He that despiseth little things, shall perish by little and little. Let me crush the cockatrice in the egg, that I feel not the mortal stings of the serpent when engendered; and strangle sin in its infancy, that the first breath it takes may be likewise the last, and it may expire in the first motions: that, though it be conceived, yet it may prove abortive. Happy shall he be, O daughter of Babylon!

that thus taketh thy children while young, and dasheth them against the stones before they are arrived to a more adult and unresistable growth.

BISHOP TAYLOR.

So have I seen the little purles of a spring sweat thorow the bottom of a bank, and intenerate the stubborn pavement, till it hath made it fit for the impression of a child's foot, and it was despised like the descending pearles of a misty morning, till it had opened its way and made a stream large enough to carry away the ruins of the undermined strand, and to invade the neighbouring gardens: then the despised drops were grown into an artificial river and an intolerable mischief: so are the first entrances of sin, &c.

When we see a child strike a servant rudely, or jeere a silly person, or wittily cheat his playfellow, or talk words light as the skirt of a summer garment, we laugh and are delighted with the wit and confidence of the boy, and encourage such hopeful beginnings; and in the mean time we consider not that from these beginnings he shall grow up till he become a tyrant and an oppressor.

Satan hath apples to cozen children, and

gold for men; the kingdoms of the world for the ambition of princes, and the vanities of the world for the intemperate: he hath discourses and fair spoken principles to abuse the pretenders to reason, and he hath common prejudices for the more vulgar understandings.—Has he not sensuality for all men?

Holy scripture which is admirable and curious in the cautions and securities of virtue, does not determine its precepts in the precise commands of virtuous actions, but also binds up our senses, obstructs the passage of temptation, blocks up all the ways and avenues of vice, commanding us "to make a covenant with our eyes; not to look upon a maid; not to sit with a woman that is a singer: not to consider the wine when it sparkles, and gives its colour brightly in the cup, but to set a watch before our mouths, to keep the door of our lips, that sin may not come so near as to be repulsed.

An Egyptian, who acknowledged fire for his God, one day doing his devotions kissed his God after the manner of his worshippers and burnt his lips.

It is asserted that a painter being one day desirous to paint Apollo, was surprised to find that his colours were repelled. He found that he was painting upon a laurel board.

The virtuous Sir Matthew Hale was always fearful that he might yield to some temptation, and fall into the commission of a crime.

Is there any harm in daily taking only a few drops of laudanum?

COLLIER.

Have a care of an unfortunate custom; it may be, it has a tolerable complexion; it may be, the failing is somewhat imperceptible in the single instance. Don't trust to that; 'twill rise in the sum. To go always a little out of the way, makes a strange mistake upon the progress. A grain will grow to a burthen by constant addition. To be always dipping into an estate, is the way to turn beggar: and tho' the degrees may be gentle, the misfortune will come heavy at last. Thus, he that drinks but a little too much every day, will find it too hard for him in a few years: a drop that's perpetually pelting, will make a stone give way, and grow hollow. Now, to suffer upon this score, supposes a fault, and makes business for repentance. *Bacchus* will be always an *idol:* have a care of coming near the worship. Don't make your body a heathen temple, nor your health a sacrifice.

Paley on Virtue.

If we are in so great a degree passive under our habits, where, it is asked, is the exercise of virtue, the guilt of vice, or any use of moral and religious knowledge. I answer in the *forming* and *contracting* of these habits.

And from hence results a rule of considerable importance, viz. that many things are to be done and abstained from solely for the sake of habit. We will explain ourselves by an example.

A man has been brought up from his infancy with a dread of lying. An occasion presents itself, where at the expense of a little veracity, he may divert a company; set off his own wit with advantage; attract the notice, and engage the partiality of those about him. This is no small temptation, and when he looks at the other side of the question, he sees no mischief that can ensue from this liberty—no slander of any man's reputation—no prejudice likely to arise to any man's interest, were there nothing further to be considered, it would be hard to say why a man under such circumstances might not indulge his humour. But when he reflects that his scruples about lying have hitherto preserved him free from this vice—that occasions like the present will return where the inducement may be equally strong but the

indulgence much less innocent—that his scruples will wear away by a few trangressions, and leave him subject to one of the meanest and most pernicious of all bad habits, a habit of lying whenever it will serve his turn.—When all this, I say, is considered, a wise man will forego the present, or a much greater pleasure rather than lay the foundation of a character so vicious and contemptible.

THE END.

J. M'Creery, Printer,
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